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- ELOQUENCE**—is power, because seeming prudence. iii. 75 :—seemeth wisdom both to themselves and others. iii. 89. with flattery, disposes to confidence in them that have it. iii. 89 :—both joined with military reputation, dispose men to subject themselves to those that have them. iii. 89-90. passion makes eloquent. iii. 248 :—eloquence draws others into the same advice. *ibid.* without powerful eloquence, the effect of reason little. iii. 701 :—may stand very well together. iii. 702. its nature, to exaggerate, or to make *just* seem *unjust* &c. ii. 137 :—takes its principles of reasoning from vulgar opinions. *ibid.* :—addresses itself to the passions. ii. 138 :—its end not truth, but victory. *ibid.* 162. *wisdom* separated from eloquence, by Salust. ii. 161. iv. 209. is twofold. ii. 161 :—the various qualities and ends of each. ii. 162 :—the eloquence fit to stir up sedition, what. ii. 162-3. folly and eloquence concur in the subversion of government, as the daughters of Pelias in the death of their father. ii. 164. iv. 212. is but the power of persuasion. iv. 211 :—its power in exciting the passions. iv. 212.
- EMANCIPATION**—is the same thing as manumission. ii. 119.
- EMBRYO**—in the womb, moveth its limbs with voluntary motion for avoiding pain &c. i. 407.
- EMPEDOCLES**—a natural philosopher, reckoned a poet by whom. iv. 445.
- EMPEROR**—the Emperors were esteemed for sheep or wolves by the great doctors of the Church, at what time. iii. 375 :—were obliged, for keeping peace to regulate the election of the bishops. iii. 529. their epistles were laws. iii. 565. deprived of their power by the popes. iii. 661 :—suffered the encroachments of ecclesiastics upon their office to creep in for want of foresight. iii. 694 :—must be esteemed accessories to their own and the public damage. *ibid.*
- EMPIRICUS**—Sextus, uses the definitions of Euclid to the overthrow of geometry. vii. 184, 317.
- EMPLOYMENT**—is a sign of power. iii. 80.
- EMPSON and DUDLEY**—were not favorites, but sponges, of Henry VII. vi. 120 :—well squeezed by his son. *ibid.*
- EMPTY**—and full, what. i. 107.
- EMPUSA**—what. i. ep. ded. :—sent by Hecate, as a sign of approaching evil fortune. *ibid.* :—the best exorcism against her, what. *ibid.* :—the metaphysical Empusa to be frightened away by letting in the light upon her. *ibid.* the Empusa of Dr. Wallis. vii. 355.
- EMULATION**—grief for the success of a competitor, if joined with endeavour to enforce our own abilities to equal or exceed him. iii. 47. iv. 45. the emulation of who shall exceed in benefiting, the most noble and profitable contention of all. iii. 88.
- END**—the last reckoned of extremes, of which the first is the beginning. i. 98 :—by some called the *final cause*. i. 131.

- from looking to the end proceeds all order and coherence in thought. i. 400. iii. 13.
- he that deserteth the means, deserteth the end. iii. 323:—he that retains the end, retains the means. ii. 106.
- to every end the means are determined by nature or by God supernaturally. iii. 577.
- the reason which commands the end, commands the means necessary to the end. ii. 41.
- is the attaining of what pleases. iv. 32.
- near* and *remote*. ii. 33:—the former as compared with the latter, are *means*. ib.:—the *utmost* end, in this world exists not. *ibid*.
- ENDEAVOUR**—motion made in less space and time than can be given. i. 206:—made through the length of a point, and in a point of time. i. 206, 216, 333:—may be compared with another endeavour, and may be greater or less than it. i. 206.
- of a body moved, which way it tendeth. i. 215:—in motion by concurrence, if one of the forces cease, the endeavour is changed in the line of the other forces. i. 215:—in motion in a circle, caused by a movent in a tangent and the retention of the radius, the retention ceasing the endeavour will be in the tangent. i. 215-16.
- all endeavour is propagated in *infinitum*. i. 216, 341:—in an instant of time. i. 216:—in space whether empty or full. *ibid*.
- is still the same, whether there be resistance or not. i. 333.
- to endeavour simply, is to go. i. 333.
- endeavour and pressure, how they differ. i. 333.
- whatsoever endeavourereth, is moved. i. 342, 385, 389.
- endeavour infinitely propagated, though not apparent to the sense, is apparent as the cause of some mutation. i. 342.
- the first endeavour in animal motion, called *appetite* and *aversion*, when. i. 407. iii. 39.
- is the small beginning of motion in man's body, before it appears in visible action. iii. 39.
- is what. vii. 87.
- ENDOR**—the woman of. iii. 414:—foretold Saul his death. *ibid*.⁴²⁶:—not therefore a prophetess. iii. 414:—but her imposture guided by God to be the means of Saul's discomfiture. *ibid*.
- ENEMY**—a man is in the power of the enemy, when his person or means of living are so. iii. 288, 208:—obedience to the enemy, then no crime. *ibid*. *ibid*.
- a declared enemy is not the subject of punishment. iii. 300.
- the *Enemy* hath been here in the night of our ignorance, and sown the tares of spiritual ignorance. iii. 605.
- ENERGUMENI**—a name for madmen, that is, moved or agitated with spirits. iii. 65.
- ENGAGEMENT**—enacted by the Rump. vi. 369:—abrogated by Cromwell's parliament. vi. 391:—restored by the Rump on its first restoration. vi. 408:—made void again by the Long Parliament. vi. 416.
- ENGLAND**—few now in England, that do not see that the rights of sovereignty are inseparable. iii. 168.
- the monarch had the sovereignty from a descent of 600 years. iii. 173:—yet not considered as the representative. *ibid*.
- and Scotland, the union of attempted by James I. iii. 184:—might have prevented the civil war. *ibid*.
- it was at one time lawful in England, for a man by force to dispossess such as wrongfully possessed his land. iii. 206:—that right taken away by act of parliament. *ibid*.
- the land of, held of William the Conqueror. iii. 234.
- the late troubles in England, arose from an imitation of the Low Countries. iii. 314.
- the civil sovereigns of, recovered their rights on the Churches resigning universal power to the pope. iii. 690:—its Church government *præter-political*. iii. 696:—the dissolution thereof. *ibid*.
- a man's land may be transferred to another by the three estates, without his crime, and without pretence of public benefit. iv. 165:—such has been done. *ibid*.
- was very lately an anarchy, and dissolute multitude of men. iv. 287.
- many times invaded by the Saxons. vi. 159:—had at one time many kings and many parliaments. *ibid*.
- the Lord and gentry more affected to monarchy than to popular government. vi. 205:—but not so as to endure absolute monarchy. *ibid*.:—desire a king, lords, and commons. *ibid*.:—the idea general in the whole nation, that the government was a *mixed* not an *absolute* monarchy. vi. 306, 309, 319.
- claims the dominion of the Sea. vi. 383.
- the name of *Englishman* a name of reproach amongst the Normans in the time of the Conqueror. vi. 9.

- ENOCH**—and Elias, the only two men immortal otherwise than by the resurrection. iii. 443 :—his translation peculiar to them that please God. iii. 623.
- ENTHUSIASM**—the supposed possession of madmen with a divine spirit. iii. 102.
- ENTITY**—*essence, essentiality, entitative, &c.*, insignificant words, from what fountain sprung. i. 34. iii. 19, 674, 675 :—not heard of amongst nations that do not copulate their names by the word *is*. ib. ib. ib.
- ENVY**—grief for the success of a competitor, joined with endeavour to supplant or hinder him. iii. 47 :—joined with pleasure in imagining ill fortune befalling him. iv. 45.
- ἐφαρμοσις, ἐφαρμογή**—how used by Euclid. vii. 192, 196-7.
- EPHESIAN**—Diana. iii. 225.
- EPHESUS**—Council of. iv. 400. vi. 176.
- EPICURUS**—his *atoma*. i. 416 :—his arguments for a vacuum as delivered by Lucretius. *ibid.* :—allows neither to the world nor to motion any beginning at all. i. 417 :—supposes atoms to be indivisible. i. 419 :—and yet to have small superficies. *ibid.* :—the disputes of the Epicureans about *fate* and *contingency*. iv. 182 :—he and his followers. iv. 387-8. vi. 98.
- EPILEPSY**—the disease of, what. iii. 317 :—supposed by the Jews to be one kind of possession by spirits. *ibid.* :—resembles the possession of the body politic by the spiritual power. *ibid.*
- ἐπίσκοπος**—an overseer, particularly a pastor or shepherd. iii. 526.
- EQUALITY**—and inequality, the same accident, under another name, with the magnitude of the thing compared. i. 135. no definition of, in Euclid i. 272. vii. 197 :—the definition necessary in geometry. vii. 197. of equal distribution, the best sign that every man is contented with his share. iii. 111 :—from equality of ability, arises equality of hope in attaining our ends. *ibid.* the acknowledgement of equality, the *eighth* law of nature. ii. 39 :—the *ninth*. iii. 141. iv. 103. they are equal, that can do equal things against each other. ii. 7. equal quantities, what. vii. 197 :—all things that are said to be equal, are said to be so from the equality of bodies. vii. 226 :—no subject of equality but body. vii. 227.
- EQUALITY**—the finding out of the equality between known and unknown things. i. 90 :—what necessary to such finding out. *ibid.* :—is best done by him that has the best natural wit. *ibid.*
- EQUILIBRIUM**—if two weights and their distances from the centre of the scale, be in reciprocal proportion, they will be in equilibrium. i. 355 :—and if in equilibrium, the weights and their distances, will be in reciprocal proportion. *ibid.*
- EQUINOX**—cause of the precession of. i. 440-43. vii. 102-4 :—why so called. i. 443 :—is said by Copernicus and others, to be a degree in 100 years. vii. 103.
- EQUIPONDERATION**—what. i. 351 :—plane of, what. *ibid.* :—diameter of, what. i. 352 :—centre of. *ibid.* two bodies being in equilibrium, if weight be added to one, equiponderation ceases. i. 352 :—no two planes of equiponderation are parallel. *ibid.* :—the centre of equiponderation is every plane thereof. i. 353. if two weights and their distances from the centre, be in reciprocal proportion, they will be equiponderant. i. 355 :—and if they be in equilibrium, the weights and distances will be in reciprocal proportion. *ibid.* the centre of equiponderation of a figure deficient according to commensurable proportions of the altitude and base diminished, divides the axis in what proportion. i. 359 :—the centre of equiponderation of various deficient figures, how to be found. i. 362-3 :—the diameter of equiponderation of the complement of half of certain deficient figures, how it divides the axis. i. 363 :—the diameter of equiponderation, how to be found. i. 364 :—the centre of equiponderation of the half of certain curvilinear figures, where to be found. i. 365 :—the centre of equiponderation of a solid sector, is in the axis divided in what proportion. i. 371 :—of a hemisphere, where it is. i. 373.
- EQUITY**—actions proceeding from equity, joined with loss, why honourable. iii. 80 :—the want of equity, dishonourable. *ib.* is a law of nature. iii. 138. iv. 104 :—the *eleventh* law. iii. 142 :—the *tenth*. ii. 40. is the *habit* of allowing equality. iv. 110. a court of *justice* and a court of *equity*, their difference. vi. 25.
- EQUIVOCAL**—in manifest equivocation, no danger. i. 62 :—sometimes may deceive, though not obscure. i. 63. equivocation, is taken away by definition. i. 84.
- ERGAMENES**—destroys all the priests of Meroe. vi. 281. vii. 74.
- ERROR**—and falsity, how they differ. i. 55 :—of the mind, without the use of words, how it happens. i. 55-7. iii. 23.

- to err in affirming and denying, what. i. 55-6:—errors of sense and cogitation, by mistaking one imagination for another, or by feigning that to be past or future, which never was nor ever shall be. i. 56.
- errors common to all things having sense, what. i. 56:—proceed not from the senses nor from things, but whence *ibid.*
- to free ourselves from such errors as arise from natural signs, what the best way. i. 57:—such errors proceed from want of ratiocination. *ibid.*:—errors in affirming and denying, from reasoning amiss. *ibid.*
- errors repugnant to philosophy, what. i. 57:—errors in syllogizing, consist in what. *ibid.*:—error from supposing some things to exist necessarily, others contingently or by accident. i. 60:—from placing some ideas in the understanding, others in the fancy. i. 61.
- between true science and erroneous doctrine ignorance is midway. iii. 25.
- error, what it is. iii. 32:—is deception in presuming that something is past or to come. *ibid.*:—error from the length of an account, forgetting what went before. iii. 35.
- not to be avoided without a perfect understanding of words. iii. 90.
- no man's error becomes his own law. iii. 264.
- of *Writs of Error*. vi. 46.
- error is in its own nature no sin. vi. 102.
- ἔρως—signifies desire limited to one person. iv. 48.
- ESDRA—set forth the Scriptures in the form we have it in. iii. 374:—how he relates the death of Josiah. iii. 412.—no obedience promised to him by the Jews. iii. 474. ii. 248:—his restoration of the commonwealth. iii. 517:—of the Temple of Jerusalem. ii. 159.
- ESSENCE—of any body, that accident for which we give it a certain name. i. 117. vii. 221:—same essence, inasmuch as generated, called the *form*. i. 117:—by some called the *formal cause*. i. 131:—not intelligible. *ibid.*
- the knowledge of the essence, is the cause of the knowledge of the thing itself. i. 132.
- abstract essences and substantial forms* iii. 672. vi. 215-16:—the doctrine of, built on the vain philosophy of Aristotle. iii. 674. vi. 215:—fright men from obeying the laws, as birds are frightened from the corn with a man of straw. *ibid.*
- the absurdities that follow the error of *separated essences*. iii. 675.
- signifies no more than if we should talk of the *iness* of things. iv. 394:—is no part of the language of mankind, but a word devised by philosophers out of the copulation of names. vii. 81.
- ESSEX—Earl of, his fortunate expedition to Cadiz. vi. 202:—his son's failure. *ibid.*:—the son made general of the Parliament army. vi. 298, 302:—his character. vi. 302-3:—is suspected by the parliament, and lays down his commission. vi. 326:—his death. vi. 332.
- EST, *ἑστῖ*—the copula of the Latins and Greeks. iii. 673:—no word answerable to it in the Hebrew language. iv. 304. vii. 81.
- ESTHER—the history of Queen Esther, is of the time of the *Captivity*. iii. 371.
- ETERNAL—an eternal *now*, or *nunc-stans*. i. 413. iii. 35, 677. iv. 276, 299.
- whatsoever is eternal was never generated. i. 431.
- ETHER—a fluid ether so fills up the universe, as to leave in it no empty space. i. 426:—the parts of, supposed to have no motion but that received from bodies floating in them, not being themselves fluid. i. 448, 481.—has mingled in it innumerable atoms of different degrees of hardness, and having simple motions. i. 474.
- etherial substance is the same in all bodies. i. 504:—has no gravity. i. 519:—the reason. *ibid.*
- ETHICS—why have the writings of geometricians increased science, whilst those of ethical philosophers have increased nothing but words. i. 9:—ethical writings, how used to confirm wicked men in their purpose. *ibid.*:—what chiefly wanting in them. *ibid.*
- what ethics treat of. i. 11.
- ETYMOLOGY—is not a definition. vi. 30:—when true, shows light towards finding out a definition. *ibid.*
- EUCCHARIST—the worship of, is or is not idolatry, according to what. iii. 653-4:—the sacrament of instituted by Christ. ii. 264.
- EUCCLID—his axioms, why not principles of demonstration. i. 82:—why they have gotten amongst men the authority of principles. *ibid.*:—the axioms of his First Book capable of demonstration. i. 119:—are not principles of demonstration. *ibid.*
- his definition of the *same proportion*. i. 157:—of *compound proportion*. i. 162.
- has defined parallel *right lines* only. i. 189:—his solid angle, what. i. 198.
- to be taken in hand by the reader, before proceeding to the geometry in *DE CORPORE*. i. 204.

- has given no definition of equality. i. 272. vii. 197:—nor any mark whereby to judge of it, but congruity. *ibid.*
 he that has Euclid for a master, may be a geometrician without Vieta. i. 314:—but not *e contra*. *ibid.*
 his three first definitions not to be reckoned amongst the principles of geometry, why. vii. 184:—his definition of a *point*, even to a rigid construer, sound and useful. vii. 200:—of a *straight line*, inexcusable. vii. 202:—of a *plane angle*, its faults. vii. 203.4:—his definition of a *bound* and of *figure*. vii. 204:—of a *circle* and of *parallel straight lines*. vii. 205:—of a *part*. vii. 207:—of *ratio*, is intolerable. *ibid.*:—his Greek definition how to be rendered in English. vii. 208, 229:—his definition of *compound ratio*. vii. 209:—may and ought to be demonstrated. vii. 210:—his definitions no part of his geometry. vii. 225:—in his geometry, some few great holes. vii. 245:—never uses but one word for *double* and *duplicate*. vii. 245, 277, 299, 382.
ἐνδοξασθαι—one of the two objects men have in meeting together. ii. 5.
 EUMENIDES—madness ascribed by the Grecians to them. iii. 65.
 EUSEBIUS—bishop of Cæsarea, present at the council of Nice. iv. 397:—his letter to absent bishops, to subscribe the creed. *ibid.*
 EUSTACHIO—and Hugenius, the trial which is the more skilful in *optics*. iv. 436.
 EUTOCIUS—demonstrated what of compound ratio. vii. 236.
 EUTYCHES—and Dioscorus, their heresy in affirming that there is but *one* nature in Christ. iv. 400. vi. 103, 176:—condemned as Arianism. iv. 400.
 EVANGELIST—and prophet, in the Church, signified not an office, but gifts whereby men were profitable to the Church. iii. 527.
 their scope, to establish the one article, that *Jesus is Christ*. iii. 591. ii. 308:—prove that he was the true *Christ* and *king* promised by God, sent to renew the new covenant. ii. 254.
 EVIDENCE—is what. iv. 28:—is to truth, as the sap to the tree. *ibid.*:—is the life of truth. *ibid.*:—all evidence is *conception*. iv. 61:—we do not *believe*, but *know* things which are evident. iv. 65.
 EVIL—the object of his hate or aversion, that each man calleth evil. iii. 41:—of evil three kinds, in *promise*, in the *end*, and in the *means*. iii. 41-2.
 inflicted on a man before his cause be heard, beyond that necessary for safe custody, is against the law of nature. iii. 303.
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 EXAMPLE—proves nothing. iii. 583.
 EXCOMMUNICATION—the sentence of, pronounced by the apostle, or pastor. iii. 501. ii. 288:—but judgment on the merit of the case, by the Church. iii. 502. ii. 288.
 was part of the power of the *keys*. iii. 502:—the use and effect of, before being strengthened by the civil power, was only to avoid the company of the excommunicated. *ibid.* 562. ii. 289. iv. 198, 389:—for apostate Christians, where the civil power did not assist the Church, excommunication had in it neither damage nor terror, neither in this world nor the next. iii. 503:—the damage redounded rather to the Church. *ibid.* 562.
 had no effect but upon believing Christians. iii. 504:—was used before Christianity was authorised by the civil power, only for correction of manners, not errors of opinion. *ibid.*
 lieth for injustice, and for a scandalous life. iii. 504:—but for excommunicating one that held this foundation, *Jesus is Christ*, no authority in the Scripture. iii. 505.
 no one can be excommunicate that is not a member of a Christian Church that has power to judge of the cause. iii. 506.
 one Church cannot be excommunicated by another. iii. 506. ii. 289.
 the sentence of, importeth advice not to keep company, or so much as to eat with the excommunicate. iii. 506. ii. 289:—against a sovereign prince or assembly is of no effect. *ibid.* ii. 290. iv. 198.
 has no effect upon kings and states, other than to instigate them to war upon each other. iii. 507. ii. 291:—has no effect upon a Christian that obeys the voice of his sovereign, whether Christian or heathen. *ibid.*:—has no effect upon him that believes that *Jesus is Christ*. *ibid.*:—therefore upon a true and unfeigned Christian, none. *ibid.*:—nor upon a professed Christian, till his behaviour is contrary to the law of his sovereign. *ibid.*
 the child may keep company with its father or mother excommunicate. iii. 508.
 the power of, cannot be carried beyond the end for which the apostles and pastors are commissioned by Christ. iii. 508:—without the assistance of the civil power, is without effect, and ought to be without terror. iii. 508, 547.
 the name of *fulmen excommunicationis*, whence. iii. 508-9.
 where Christianity is *forbidden*, is putting

- themselves out of the company of the excommunicate, where *commanded*, putting the excommunicate out of the congregation of Christians. iii. 537.
- excommunication by the apostles, was a denouncing of the punishment to be inflicted by Christ when in possession of his kingdom. iii. 562:—then not properly punishment as upon a subject, but revenge as upon an enemy denying his right to his kingdom. iii. 563.
- to excommunicate one's lawful king, what. iii. 690:—or any one without his authority. *ibid*.
- excommunication by the presbytery, the first knot upon the liberty of the early Christians. iii. 695.
- has no evil in it except the eternal pains consequent to it. ii. 284.
- is called by the Church, the act of retaining sins. ii. 288:—by Paul, a delivering over to Satan. iii. 504. ii. 288—its end, the humbling to salvation. ii. 289.
- no man can excommunicate the subjects of an absolute government all at once. ii. 290.
- disputes about the authority of excommunication, are disputes about human sovereignty. ii. 317.
- was instituted by our Saviour. iv. 197:—was adopted by the pastors of the primitive Church as a punishment for *heresy*. iv. 389-90.
- the effect of excommunication. vi. 172:—they that die excommunicate in the Church of England at this day, are damned. vi. 174.
- EXCUSE**—that by which a crime is proved to be none at all. iii. 287:—can be only that which takes away the obligation of the law. *ibid*:—the want of means to know the law. *ibid*:—not the want of diligence to enquire. *ibid*:—the terror of present death. iii. 288:—or any fact done for preservation of life. *ibid*:—facts done by authority, are excused against the author. *ibid*:—facts done by authority of the sovereign power, are totally excused. iii. 287.
- EXHORTATION**—and dehortation, is counsel, with signs of vehement desire to have it followed. iii. 242:—have a regard to the common passions and opinions of men in deducing reasons. iii. 243:—are directed to the good of him that giveth them, not of him to whom given. *ibid*.
- the use of, lieth only in speaking to a multitude. iii. 243.
- they that exhort and dehort when required to give counsel, are corrupt counsellors. iii. 243.
- are lawful, and also laudable, in him that may lawfully command. iii. 244:—but are then, not counsel, but command. *ibid*.
- EXILE**—is what. iii. 303:—not in its own nature punishment. *ibid*:—no such punishment ordained in Rome. iii. 304:—tends many times to the damage of the commonwealth, why. *ibid*.
- an exile is a lawful enemy of the commonwealth. iii. 304.
- is made a punishment, how. iii. 304.
- EXORCISE**—the use of exorcism, holy water &c., kept in credit by favouring the opinion of fairies, ghosts, &c. iii. 9-10:—the doctrine of exorcism and conjuration of phantasms, whence. iii. 616, 644:—is rarely and faintly practised, but not yet given over. iii. 644.
- EXPECTATION**—presumption of the future. iv. 17:—is from remembrance of the past. *ibid*.
- EXPERIENCE**—those content with daily experience, are men of sounder judgment, than those whose opinions, though not vulgar, are full of uncertainty and carelessly received. i. 2.
- experience is nothing but memory. i. 3.
- iii. 664. iv. 18:—is store of phantasms, arising from the sense of many things. i. 398.
- without experience and memory, no knowledge of what will prove pleasant or hurtful. i. 408.
- is much memory, or memory of many things. iii. 6, 664.
- by how much a man has more experience of things past, by so much he is more prudent. iii. 15:—is not to be equalled by any advantage of natural and extemporary wit. iii. 15-16.
- much experience, prudence. iii. 37, 60:—to observe by experience, and remember all the circumstances that may alter the success, impossible. *ibid*.
- the want of, sometimes the cause of the folly of many and great digressions in discourse. iii. 58.
- experience of men of equal age, not much unequal as to quantity. iii. 60:—lies in what. *ibid*.
- all actions and speeches proceeding from experience, why honourable. iii. 79-80.
- is but remembrance of what consequents have followed what antecedents. iv. 16, 27:—concludes nothing universally. iv. 18:—no conclusion from experience that anything is *just* or *unjust*, *true* or *false*, &c.
- all knowledge is but experience. iv. 27.
- EXPERIMENT**—mean and common experiments are better witnesses of nature,

- than those that are forced by fire and known but to few. vii. 117.
- EXTENSION**—space falsely taken to be the extension of bodies. i. 93, 102.
to divide a body, its extension, and the idea of that extension, is the same with dividing any one of them. i. 108.
- EXTENUATION**—that by which a crime is made less. iii. 287:—sudden passion, an extenuation. iii. 291.
- EXTREME**—and mean, what. i. 98.
- EYE**—spies are the eyes of the commonwealth. iii. 231.
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- EZEKIEL**—prophecied in the *Captivity*. iii. 373.
- EZRA**—the book of, written after the *Captivity*. iii. 371.
- FABIUS**—the dictator, deprived of his dictatorship by the Roman people. ii. 104.
- FACTION**—one of the greatest of human powers. iii. 74.
leagues of subjects are commonly called factions. iii. 223:—a number of men part of a sovereign assembly, consulting apart to guide the rest, is a faction unlawful. *ibid.*:—to entertain more servants than required for the government of his estate, is in a private man faction and unlawful. iii. 224:—factions for kindred, government of religion, or of state, are unjust. *ibid.*
no war so fierce, as between those of different factions in the same commonwealth. ii. 7:—factions arise out of great assemblies, out of factions sedition and civil war. ii. 138.
a *faction*, what. ii. 139, 175-6:—the word, whence derived. *ibid.*:—how *bred* in a commonwealth. ii. 163:—how *governed* by a faction. *ibid.*:—is a city within a city. ii. 176.
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by heresies are understood, in the decree of the *Council of Lateran*, all opinions by the Church of Rome forbidden to be maintained. iii. 607.
the heretics of the primitive Church, who maintained that Christ was a phantasm or spectre only. iv. 307.
the beginners of *heresies* were Pythagoras, Plato, Aristotle &c. iv. 387. vi. 98, 174:—heresies never so numerous as in the time of the primitive Church. iv. 388:—how at first entered heresy into the Church of Christ. iv. 389. vi. 101. vii. 76.
catholic and *heretic*, relative terms. iv. 390. vi. 102:—*heretic* became a name, and a name of disgrace, both together, how. *ibid.* *ibid.*
the first and most troublesome heresies, were about the *Trinity*. iv. 390:—some suppressed by the publication of St. John's Gospel. iv. 391.
no man can be made a heretic *by consequence*, whence manifest. iv. 397:—what was ordained for their punishment by Constantine. iv. 399.
heresies that arose after the Council of Nice. iv. 400:—the Eutychian and Nestorian heresies. *ibid.* vi. 103:—the heresy of *Anabaptism* condemned. *ib.* *ib.*
the penal laws against heretics were originally what iv. 403:—the first law made in England against heretics. *ibid.* vi. 104:—*writ de heretico comburendo*. iv. 404. vi. 109, 128-9:—the subsequent laws till the *High Commission*. iv. 404-6. vi. 104-5:—in the reign of Edward VI no law at all for the punishment of heretics. iv. 405. vi. 105:—the *Commissioners* of Elizabeth forbidden to adjudge anything to be heresy not declared to be

- such by some of the first four general councils. *ibid.* vi. 106, 175 :—persons were burnt for heresy during the time of the *High Commission*. iv. 406.
 how considered by Coke. vi. 96 :—how laid down in the Stat. 2 Hen. iv, c. 15. vi. 97.
 no heresy could be a crime till the time of Constantine. vi. 102 :—first made capital, when. vi. 104 :—the punishment of *burning* introduced when. *ibid.* :—a heretic Jew burnt at Oxford under William the Conqueror. *ibid.*
 bears the same relation to the power spiritual, that rebellion does to the power temporal. vi. 174.
- HERO**—the heros of the Greeks were the giants of the Scriptures. iii. 446 :—heros shed a lustre on the rest of men, resembling that of the heavens. iv. 444.
- HEROD**—sought to kill Jesus, why. iii. 591.
- HESIOD**—has written the genealogy of the heathen gods. iii. 639.
- HEZEKIAH**—reproved by Isaiah for shewing his treasure to the ambassadors of Babylon. iii. 474 :—brake in pieces the *brazen serpent*. iii. 657.
- HMNON**—the Valley of the Children of Hinnon. iii. 447.
- HISTORY**—natural or political, not the subject of philosophy. i. 10.
 in it, the judgment must be eminent. iii. 58 :—the goodness of, consists in what. *ibid.* :—fancy has no place but in adorning the style. *ibid.*
 is the register of the knowledge of fact. iii. 71 :—is *natural* and *civil*. *ibid.*
 is what knowledge. iv. 27 :—the greater part of, is beyond doubt, why. iv. 30 :—is necessary for construing the writings of the dead. iv. 75.
- HOBBS**—civil philosophy not older than his book *DE CIVI*. i. ep. ded. :—his fear, circumspection, and diffidence in composing his *DE CORPORE*. *ibid.* :—strives not to appease envy, but to revenge himself of it, by increasing it. *ibid.*
 his philosophy not that which makes philosophers' stones. i. epis. to Reader :—what it is. *ibid.* :—commends not, but propounds only, aught of his to the reader. *ibid.*
 his purpose to lay open the first elements of philosophy, as so many seeds of pure and true philosophy. i. 2 :—undertakes what. i. 12 :—his reason for reducing words to the forms of the predicaments. i. 28.
 his treatise *DE CORPORE* the only example of the right method in philosophy. i. 88.
- of geometry, gives in *DE CORPORE* only such as is new, and conducing to natural philosophy. i. 204.
 does not, in *DE CORPORE* examine things by sense and experience, but by reason. i. 217.
 has found the dimension of a circle, or it is not to be found at all. i. 307 :—found out a straight line equal to the arc of a circle, and the trisection of an angle by the rule and compass only. i. 316 :—has written only for those that agree with him in the use of words and appellations. i. 388.
 his doctrine concerning the beginning and magnitude of the world, what. i. 414.
 supposes with Copernicus, that the diurnal revolution is from the motion of the earth by which the equinoctial circle is described about it. i. 428.
 honoured by Sidney Godolphin with real testimonies of his good opinion. iii. ded.
 speaks, in the *LEVIATHAN*, not of the men, but of power in the abstract. iii. ded. :—has alleged texts of Scripture to other purpose than ordinarily by others. *ibid.*
 disapproves not of the use of Universities. iii. 3 :—but points out what things may be amended in them. *ibid.* :—the question, whether he undertakes to teach the Universities, to be answered by looking to what he is doing. iii. 332.
 whether the principles contained in the *LEVIATHAN* be noticed by those that have power to use them or not, concerns his interest at this day but little. iii. 325 :—is at the point of believing his labour of the *LEVIATHAN* useless. iii. 357 :—but recovers hope, whence. iii. 358 :—hopes that by the exercise of entire sovereignty it may be publicly taught and converted into practice. *ibid.*
 was inclined to the opinion that angels were supernatural apparitions raised in the fancy by God to signify his presence. iii. 393-4 :—but many places in the New Testament and the words of our Saviour have extorted his belief, that there be also angels substantial and permanent. iii. 394.
 is the subject of the commonwealth. iii. 438 :—submits the determination of all questions of the Scriptures to the interpretation of the Bible authorised by the commonwealth. *ibid.*
 his doctrine of the kingdom of God to be *on earth*, he doth but propound. iii. 444 :—maintains no paradox of religion. *ibid.* :—attends the end of the dispute of

the sword concerning the authority not yet amongst his countrymen decided. *ib.* pretends not to advance any opinion of his own concerning *the kingdom of God* and policy ecclesiastical. *iii.* 602:—has endeavoured to avoid texts obscure and of controverted interpretation. *ibid.* propounds to the consideration of more learned divines such things concerning the text, *whosoever shall speak a word against the son of man &c.*, as the text suggesteth. *iii.* 629:—concerning St. Paul's text, *what shall they be that are baptized for the dead &c.*, propounds it to those more thoroughly versed in the Scripture. *iii.* 631.

distrusts nothing so much as his own elocation. *iii.* 711:—is confident it is not obscure, *ibid.*:—has neglected, contrary to the custom of late time, the ornament of quotations, *why.* *iii.* 711-12:—returns to his interrupted speculations of bodies natural. *iii.* 714.

enjoyed his means of study by the goodness of William Earl of Devonshire. *ii.* ded.:—studied philosophy from inclination. *ii.* pref.:—his original plan of the *DE CORPORE*, *what.* *ibid.*:—reasons, but disputes not. *ibid.*:—the last part in order of *DE CORPORE* published first, *why.* *ibid.*

has diligently sought and vehemently desired some law whereby *atheism* might be punished as an offence against the law. *ii.* 198, n.:—but found none. *ibid.*:—has ranked the atheist in the same rank in which God himself has placed him. *ibid.* the examination of cases between *sovereign* and *sovereign*, or between *sovereign* and *subject*, leaves to others. *iv.* ep. ded.:—has consulted, in writing, more with *logic* than *rhetoric* *ibid.*

suspects *Platonic* love for merely sensual, with an honourable pretence for the old to haunt the company of the young and beautiful. *iv.* 50.

desires to have it noted against the now sect of Arians, that Christ was the *begotten Son of God*. *iv.* 175.

writes the treatise of *LIBERTY AND NECESSITY* only in hopes that the Marquis of Newcastle and the Bishop will keep it private. *iv.* 256, 278:—for what reason. *v.* 15:—finds not in the articles of our faith, or the decrees of our Church, set down how we are to conceive God and good angels to work by necessity or in what sense they work freely, and suspends his sentence thereupon. *iv.* 262-3. believes the omnipotence of God, but dares not say *how* everything is done. *iv.*

296:—could believe, if he could find it in the Scriptures, that that may be called *whole*, which has no parts. *ibid.*

the error he fell into (in *LEVIATHAN*, p. 488) in the doctrine of the Trinity. *iv.* 316:—the same corrected. *iv.* 317:—told by Dr. Cosins, that his place cited was not applicable to the Trinity. *ibid.* solicited from beyond seas to translate the *LEVIATHAN* into Latin. *iv.* 317:—feared some other man might not do it to his liking. *ibid.*

allows the denying of Christ with the tongue not to all men, but how far. *iv.* 361.

his opinion, that the best government in religion is by episcopacy, but in the king's right. *iv.* 364:—his explanation of his words in the *LEVIATHAN* (p. 444), *but because this doctrine will appear &c.* *iv.* 366:—will abstain from saying anything forbidden by the Church of England, except this point, that *Jesus Christ died for his sins*. *iv.* 367.

neither Dr. Bramhall, nor Hobbes himself, could extinguish the light set up in the world by the greatest part of Hobbes' works. *iv.* 382.

Hobbius Hsauton-timorumeus. *iv.* 413.

writes a treatise in English, in April 1640, upon the powers and rights of sovereignty. *iv.* 414.—his life thereby in danger. *ibid.*:—was the first that ventured to write in the king's defence. *ibid.*:—the first that fled. *ibid.*:—remained in France eleven years. *ibid.*:—wrote his book *DE CIVI* at Paris, to what end. *iv.* 415:—no book more magnified beyond seas. *ibid.*:—initiated Charles II, when at Paris, in Mathematics. *ibid.*:—whilst at Paris wrote and published his *LEVIATHAN*, having no encouragement nor desire to return to England. *ibid.*:—came home because he could not trust his safety with the French clergy. *ib.*:—had no enemies but such as were the king's, and because the king's, therefore his. *iv.* 417:—was the only man, a few holding his principles excepted, that has not done something more or less to blush for. *iv.* 419:—taken by the throat for a fault in his *LEVIATHAN*, made so by over hasty construction. *iv.* 420:—returned to England before 1651. *ibid.*:—wrote his *LEVIATHAN* in behalf of whom. *ibid.*:—defines the time when a subject has liberty to submit to a conqueror, to be *when his means of life are within the guards and garisons of the enemy*. *iv.* 422. *iii.* 703:—which words signify what. *iv.* 422:—allows submission to Oliver only to the

king's faithful party. iv. 423:—the above words were put in the *Review*, for what reason. iv. 423-4:—the king displeased with him. iv. 424:—for a while, but not long. *ibid.*:—said openly, that he thought Hobbes never meant him hurt. iv. 425:—testified his esteem of him in his bounty. *ibid.*

his private opinion, that the episcopacy now in England is the most commodious instrument for a Christian king to govern Christ's flock with. iv. 432:—wonders at the uncharitable censure of some. *ibid.*:—sees a relic of the venom of Popish ambition lurking in the seditious distinction of *spiritual* and *civil*. *ibid.*:—the bishops that are displeased with him, are who. *ibid.*:—is reviled by Ward, Baxter, and Pike. iv. 435:—his reputation beyond the seas fades not. *ibid.*

before his book *DE HOMINE* came out, nothing written intelligibly upon *optics*. iv. 436-7.

his justification of his *self-praise*. iv. 438:—of his *morosity* and *peevishness*. iv. 439:—of his opposition to Boyle's doctrine. iv. 440.

the points in difference between him and Bramhall. v. *epis.* to reader:—met Bramhall at Paris, at the Earl of Newcastle's. v. 2:—his answer to Bramhall published without his knowledge and against his will. *ibid.*, 25, 434:—the reason of his unwillingness. v. 15:—how and by whom it was published. v. 25-6.

Bramhall's *Objections* to the *DE CIVI*, and why they were never answered. v. 26, 29:—Luther, Melancthon, Calvin, Perkins and others, he always much revered and admired. v. 266.

the *Postscript* to *LIBERTY AND NECESSITY*. v. 435-6.

his censure of Bramhall's book. v. 447-50:—the sum of what both he and Bramhall have said. v. 450:—his apology for his treatment of Bramhall. v. 453.

the time and occasion of his composing his *HUMAN NATURE*. v. 453:—of publishing his thoughts thereof, first in Latin and then again in English. *ibid.*:—divers of the clergy have taken offence especially at two things. v. 454.

is too dull to conceive the nature of the crime of witchcraft. vi. 96.

what course he would have had taken by Charles I at the outset. vi. 307-10.

the approbation of the king will protect his reasoning in natural philosophy from the contempt of his adversaries. vii. 4:—relies on no apology for his *LEVIAN*, but on the general pardon. *ibid.*:

—has put in it nothing as his own opinion, but propounded with submission to the power ecclesiastical. vii. 5:—is spoken of by some of the bishops as an atheist, and a man of no religion. *ibid.*:—calls the Bishop of Durham to bear witness as to his religion when at the point of death at Paris. *ibid.*:—fighting against the king's enemies, lighted on a weapon that had a double edge. vii. 6. wrote in French, and sent from Paris a printed paper on the *duplication of the cube*. vii. 59:—the confutations of it. *ib.*:—his quadrature of the circle &c., not yet confuted. vii. 68:—has wrested out of the hands of his antagonists the weapon of *algebra*, so as they can never make use of it again. *ibid.*

most of his demonstrations of physical conclusions derived from motions supposed or proved by Copernicus. vii. 98-9. is the first that ever sought the differences of qualities in local motion. vii. 139:—both he and Warner have demonstrated, that in *refraction* the sines of the angles of refraction are as the sines of the angles of inclination. vii. 174-5:—has rectified and explained the principles of geometry. vii. 185:—book XVIII of his *DE CORPORE*, as it is now in English, contains what. *ibid.*:—book XXIV almost all new. *ibid.*:—his *quadrature of the circle* he calls only an aggression. vii. 186:—not willing to leave it out, why. *ibid.*:—Wallis' *Angle of Contact* and his *Arithmetica Infinitorum*, has in two or three leaves wholly and clearly confuted. vii. 187:—is the first that has made the grounds of geometry firm and coherent. vii. 242:—whether he has added anything to the edifice, to be judged by the readers. *ibid.*:—the truth of Euclid's definition of the same *proportion*, cannot be known but by Hobbes' definition, why. vii. 243:—observation on his definition of *parallel lines* by one of the prime geometricians of Paris. vii. 255:—his demonstration, that the *perimeters of circles* are as their *radii*, denied by Wallis. vii. 255:—cap. XVI art. 1 of *DE CORPORE* in Latin, how corrected in the English translation. vii. 270:—makes a parallelogram of but one side. vii. 271:—the same fault corrected by one from beyond sea. *ibid.*:—faults, proceeding not from ignorance of geometry, or want of art of demonstration, but from security. vii. 269, 279:—once added, but never published, a twentieth to the XIX articles of chap. XVI of *DE CORPORE*. vii. 296:—were it not that he must defend his reputation,

would not show the world the unsoundness of Wallis' doctrine. vii. 315:—a few negligences of his, not to be ashamed of, spied by Wallis in his *Elenchus*. vii. 317:—two propositions in cap. xviii DE CORPORE truly demonstrated by Wallis to be false. vii. 319:—the fault arose how. *ibid.*:—his words, *que de dimensione circuli etc. accipiat lector tanquam dicta problematicæ*, signify what. vii. 323:—has, in chap. xviii of the English edition, found a straight line equal to the spiral of Archimedes. vii. 327.

the faults in manners laid to his charge. vii. 332:—never said he had solved the problem of the quadrature of the circle, but that he was about it, and afterwards that he *thought* he had done it. vii. 333-4:—the expectation of what should be written by him, raised by Mersenne's *Cogitata Physico-Mathematica*. vii. 334.

the cause of his writing the *LEVIATHAN*. vii. 335:—commended his *doctrine*, not his *LEVIATHAN* to be taught in the Universities. *ibid.*:—believes it has had what effect on the minds of men. vii. 336:—never discoursed with Wallis, nor, that he remembers, with Ward. *ibid.*:—attacked by Moranus the Jesuit. vii. 339:—glories in his doctrine of *sensation*. *ibid.*:—his opinion concerning *sense* and the rest of the faculties of the soul, set forth in the Preface to Mersenne's *Balistica*. vii. 341:—never saw any of Warner's papers but that of *Vision by Refraction*. vii. 342:—never heard him speak of anything he was writing *De penicillo optico*. *ibid.*:—has demonstrated, and means to publish, all the symptoms of vision. *ibid.*:—much of his *Optics* hath been privately read by others. *ibid.*:—has lent his papers to the prejudice of the advancement of his reputation. *ibid.*

the history of the proposition of the spiral line equal to a parabolical line, demonstrated by Roberval, mentioned by Mersenne in his *Hydraulica*. vii. 343.

what doctrine he would have taught in the Universities. vii. 344:—would have *lay* Universities. vii. 345:—in the *LEVIATHAN* (p. 670), *philosophy hath no otherwise place in the Universities than as a hand-maid to the Roman religion*, put by mistake *hath* for *had*. vii. 347:—his opinion of the Universities of Oxford and Cambridge. vii. 399-400.

is charged by Ward and Wallis with being an enemy to religion. vii. 349-50:—suffered, in his *LEVIATHAN*, the clergy of the Church of England to escape. vii.

confesses he was made angry by Wallis' *Elenchus*. vii. 361:—charged with plagiarism as to the spiral. *ibid.* 380:—will vindicate himself when he knows the author of the charge. vii. 362.

none but he ever demonstrated the proportions of paraboloeides to their paralelograms. vii. 379.

would never have answered the *Elenchus*, but for its being aimed at the *LEVIATHAN*. vii. 381:—if he exceed Wallis in plain scolding, did but answer his challenge. vii. 385-6.

his verses of *The Peak*, made long since. vii. 389.

the *grammatical* part of the *συναμναι* written by a learned friend. vii. 359, 393.

HOLLIS—one of the five members. vi. 283.

HOLY—signifies that which is God's by *special*, not by *general* right. iii. 400, 652:—answers in the kingdom of God to what men in their kingdom call *public* or the king's. in 401:—God was the *Holy One* of Israel. *ibid.*:—by it always understood God himself, or his propriety. *ibid.* iv. 335:—taken properly, always signifies something of property gotten by consent. *ibid.* *ibid.*:—*holy* and *proper*, in the kingdom of God are the same. iii. 405:—men that lead godly lives are called *holy*, as wholly devoted to God. *ibid.*:—that which is made *holy*, is said to be *sanctified* to God. *ibid.*.—*degrees* of holiness. *ibid.*

Holy-water of the ancients. iii. 663:—*holy days* of the Church of Rome. *ibid.*

HOMAGE—is what. vi. 73, 155.

HOMER—his hymn to Mercury. iii. 81:—divination by dipping verses in. iii. 103.

HOMICIDE—the kinds of. vi. 82, 85, 87:—the penalty of homicide by misfortune or *se defendendo*, forfeiture of goods and chattels. vi. 130-6.

ΗΟΜΟΓΕΝΕΟΥΣ—in homogeneous bodies, as weight to weight so is magnitude to magnitude. i. 357:—substances homogeneous and heterogeneous, how congregated and separated by God at the creation. vii. 171.

ὁμοιομερεῖς and ἀνομοιομερεῖς—lines, what. i. 180.

ὁμολογήματα—laws conceived to be such, by some writers. ii. 183.

ὁμολοσιος—put in the Nicene Creed as a touchstone to distinguish an Arian from a Catholic. iv. 392-3:—is not in the Scriptures. iv. 393:—the cause of its obscurity. *ibid.*:—required, by some of the bishops, to be further explained before they would subscribe. iv. 397.

HONOUR—the manifestation of the value

men set on one another. iii. 76, 647. iv. 38 :—to pray to another for aid, is to honour. *ibid.* iv. 39 :—to obey is to honour. *ibid.* *ibid.* :—to give great gifts, to honour. *ibid.* :—to give little gifts, to dishonour. iii. 77 :—sedulously to promote another's good, to honour. iii. 77 :—to neglect, to dishonour. *ibid.* :—to give way to another, to honour. *ibid.* iv. 39 :—to arrogate, to dishonour. *ibid.* :—to show signs of love or fear, to honour. *ibid.* 647. :—to love or fear less than is expected, to dishonour. *ibid.* :—to praise, magnify, or call happy, to honour. *ibid.* iv. 39 :—to revile or pity, to dishonour. *ibid.* :—to speak or appear before another with consideration and humility, to honour. *ibid.* iv. 39 :—to speak rashly, or do any thing slovenly, to dishonour. *ibid.* :—to believe or trust to another, to honour. *ibid.* :—to disbelieve or distrust, to dishonour. *ibid.* :—to hearken to a man's counsel or discourse, to honour. *ibid.* :—to sleep or talk the while, to dishonour. *ibid.* :—to do what another takes for signs of honour, to honour. *ibid.* :—to refuse them, to dishonour. *ibid.* :—to agree with in opinion, to honour. iii. 78 :—to dissent from, to dishonour. *ibid.* :—to imitate, to honour. *ibid.* :—to honour those one honours, to honour. *ibid.* :—to employ in counsel or in actions of difficulty, to honour. *ibid.*
the sovereign honours a subject by whatsoever he will have taken for a sign of his will to honour him. iii. 78.
of civil honour, the fountain is the commonwealth. iii. 79 :—is therefore temporary. *ibid.*
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is the same with *worship*. ii. 210.
to honour inwardly, is what. iv. 38, 67 :—signs for which one man acknowledged power in another, are honourable. iv. 38 :—general reputation amongst those of the other sex, is honourable, why. *ibid.* :—*honourable* and *dishonourable*, are what things. iv. 38-9.
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HOPE—and fear, how named from alternate appetite and aversion. i. 409 :—arise from internal honour. iii. 349.
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ἀρετή and *ἀφορμή*—appetite and aversion. iii. 39.
HOROSCOPY—the foretelling of future events by the stars. iii. 102 :—esteemed by the Gentiles part of judiciary astrology. *ibid.*
HORROR—is what passion, and how signified in Greek. vii. 126.
HORTATIVE—in pleadings and hortatives judgment or fancy is most required, according to what. iii. 58.
HOSEA—the prophet. iii. 373.

HOOTHAM—Sir John, holds Hull for the parliament. vi. 291, 313:—put to death. vi. 327.

ῥή and λόγος—the science of, what. i. 66.

HUGENIUS—and Eustachio, the trial which is the more skilful in *optics*. iv. 436.

HULDA—the prophetess, consulted by Josias concerning the *Volume of the Law*. iii. 471, 474.

HULL—holds out for the parliament. vi. 291, 313.

HUMILITY—the *ninth* law of nature. ii. 39:—the *tenth*. iii. 141.

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ὑπακούειν—its signification. iii. 565.

HURT—to have done another more hurt than one can or is willing to expiate, inclines to hate the sufferer. iii. 88.

HUSBAND—is what. iv. 157.

HYDRA—the contest of Hercules with the Hydra. iii. 338. vi. 254.

HYDROPHOBIA—the venom in hydrophobia resembles the venom of the Greek and Roman authors. iii. 315:—the disease like the estate of those that are bitten with a fear of monarchy. *ibid*.

HYPERBOLIC—and parabola, have one definition in geometry, another in rhetoric. i. 85:—the focus of, where. vii. 317.

HYPERBOLUS—ostracised by the Athenians. iii. 200.

HYPERLOGISM—and Hypologism, what. i. 147, 154:—their transmutations. i. 154-5.

HYPOCRISY—has the great prerogative above sin, that it cannot be accused. vi. 224.

ὑποκειμενον—the *subject*, or the concrete name. i. 32. iv. 394.

ὑπόστασις—its signification. iv. 308:—always opposed by the Greek Fathers to apparition or phantasm. *ibid*.:—used by them to signify *person* of the Trinity. iv. 311:—the *hypostatical union*, used by divines in what sense. *ibid*.:—no less caution than *eternal now*. iv. 318:—the disputes about the word *hypostasis* after the Council of Nice. iv. 400:—the heresy of the *two hypostases* in Christ. *ibid*.:—no mention of *hypostasis* or *hypostatical union* in the Nicene Creed. iv. 401:—such points not necessary to salvation, but set abroad with what design. *ibid*.:—is contained in the creed of Athanasius. iv. 402:—was never received by the Church of Rome. *ibid*.

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- to call himself God the Father, argument enough of a man's madness. iii. 63-4.
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- MAGI**—came to worship Jesus, as king of the Jews. iii. 591. vi. 277:—of Persia, amongst the most ancient of philosophers. iii. 666. vi. 277.
- MAGISTRATES**—the joints of the great Leviathan. iii. introd.:—the divers customs of divers cities in the election of magistrates. iii. 528:—exercise their charges *de jure divino mediato*. iii. 567:—the choice of, belongs to the sovereign. ii. 77-8:—the name signifies not the sovereign, but his officers. iv. 428.
- MAGNA CHARTA**—made in the time of Henry III. vi. 81:—to be understood only by considering the customs of the Saxons and the law of nature. vi. 147:—the article that no man be distrained otherwise than by the law of the land, means what. vi. 210.
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- MAGNET**—magnetic virtue a thing altogether unknown. i. 430:—whenever known, will be found to be a motion of a body. *ibid.*
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MAGNIFICENCE—of houses, apparel, is honourable, why. iv. 39.

MAGNIFYING—the form of speech whereby men signify the power and greatness of anything. iii. 51.

its subject, power. iii. 349:—its effect, felicity. *ibid.*

is signified by words and actions, how. iii. 349.

MAGNITUDE—the extension of body. i. 105:—by some called real space. *ibid.*

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MAJESTY—*crimina læsæ majestatis*, how understood by the Latins. iii. 294:—naturally cleave to certain seditious opinions. ii. 158.

μακαρισμός—by the Greeks used to signify their opinion of a man's felicity. iii. 51:—no name for it in our tongue. *ibid.* signifies a public proclaiming of a man's happiness. ii. 211.

MALACHI—the prophet. iii. 373.

MALE—amongst children, the males succeed to monarchy before the females, being for the most part fitter for the administration of great affairs. ii. 124.

MALICE—like manufactures, increases by being vendible. iii. 338:—is the same with defect of reason. ii. pref.:—is a degree of rage. iv. 58.

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- the subject wherein are inherent *colour* and *image*, is not the object seen. iv. 4:—the same object seen double, as two candles for one, a proof that *colour* and *image* are not inherent in the thing seen. iv. 5.
- OBLIGATION**—what. iii. 119:—the bonds by which men are obliged, are words or actions, or both. *ibid.*:—have their strength from what. *ibid.*
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- whatever binds in *foro interno*, may be broken by a fact according to law, in case a man think it contrary. iii. 145.
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- all obligation arises from contract. ii. 110:—to bind a man implies that the binder supposes him not sufficiently bound by any other obligation. ii. 110-11. to be *obliged*, and to be *tied being obliged*, how they differ. ii. 185. obligation to obedience before commands are made known, is universal obligation to obey in all things. ii. 190. of *natural* obligation two species, deprivation of liberty by corporal impediments, and by motives acting upon the will. ii. 209. all obligation is determinable at the will of the obliger. iv. 92.
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- OBLIVION**—the *Act of*, could not have passed without a parliament, why. vi. 35:—differs from a general pardon, wherein. *ibid.*:—the *Act of Oblivion* at Athens. *ibid.* 145—at Rome, on the death of Caesar. *ibid.* *ibid.*:—differs from a Parliament pardon, wherein. vi. 145-6.
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- OCEAN**—one of the gods of the Gentiles. iii. 99:—is made up of what seas. ii. ded.:—the main ocean, how it lies. vii. 14:—why it freezes towards the poles. vii. 38-9.
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- OGNION**—deified by the Gentiles. iii. 99:—worshipped by the Egyptians. iii. 611.
- OLIGARCHY**—a name given, by those that dislike it, to aristocracy. iii. 171, 683. ii. 93. iv. 127-8.
- OMINA**—are what. iii. 103. *ὄν*—*τὸ ὄν*, *ens*, or *essence*. iv. 304.
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- O'NEALE**—Sir Phelim, the beginner of the Irish rebellion, hanged. vi. 388.
- OPAQUE**—what bodies so called. i. 480:—are heterogeneous. *ibid.*
- OPINION**—is a presumption that a thing *will be or will not be, has been or has not been*. iii. 52:—that which is alternate appetite, in deliberating concerning good and evil, is alternate opinion in enquiry of the truth of past and future. *ibid.*:—the last opinion is the *judgment*. *ibid.* is the end or conclusion of discourse not beginning from definitions, or not rightly joined into syllogisms. iii. 53, 54. excessive opinion of a man's self, for divine inspiration, wisdom &c., becomes distraction and giddiness. iii. 62:—the same with envy, rage. *ibid.*:—vehement opinion of the truth of anything, contradicted by others, rage. *ibid.* in the well governing of opinions consists the well governing of men's actions. iii. 164. three opinions pernicious to peace and government, brought into this part of the world from the tongues and pens of unlearned divines. iii. 310-12. opinions contrary to the peace of mankind, that men shall judge of what is lawful and unlawful by their own conscience, that they sin in obeying the commands of the commonwealth unless they judge them to be lawful &c., whence so deeply rooted in men. iii. 330. reason and opinion, not in our power to change. iii. 360. civil power depends on the opinion men have of their duty to their sovereign, and their fear of punishment in another world. iii. 539. opinions taken on credit of antiquity, are words that pass like gaping, from mouth to mouth. iii. 712. are delivered more by hearsay than from speculation. ii. 15:—accord more through passion than true reason. *ibid.* *faith* and *opinion*, their difference. ii. 305. opinion is what. iv. 29:—in what sense the world is said to be governed by *opinion*. iv. 70. in persuading, the begetting of *opinion* and *passion* is the same thing. iv. 75. of two opinions contradictory, the *former* is to be taken for a man's opinion, when. iv. 75-6. every man desires that the sovereign power should tolerate no opinions but his own. iv. 188.
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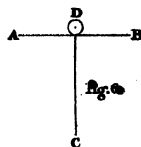
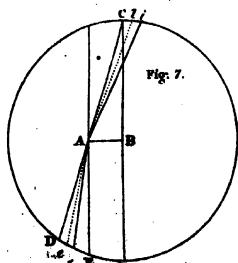
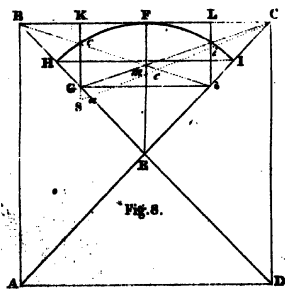
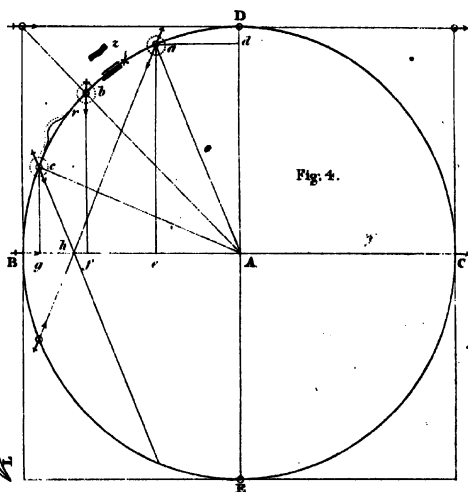
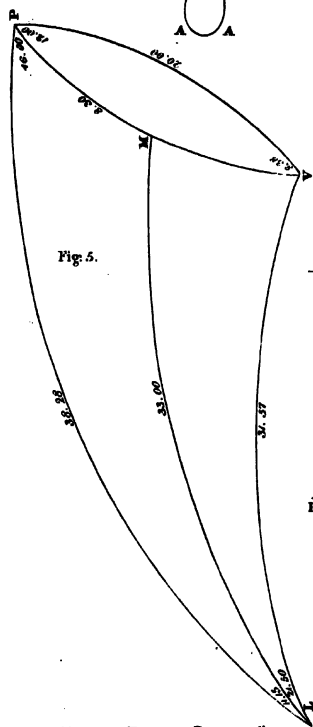
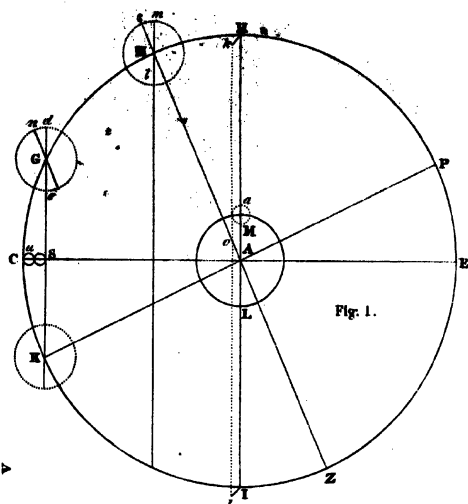
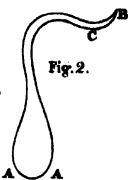
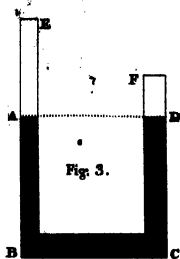
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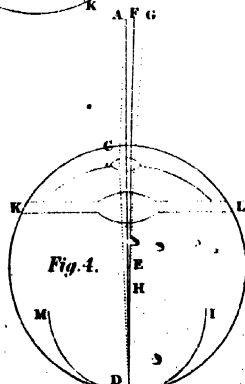
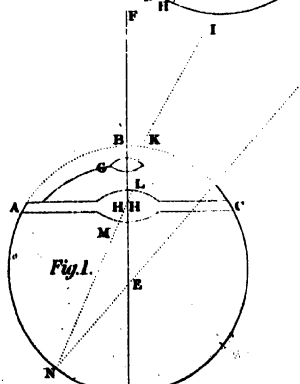
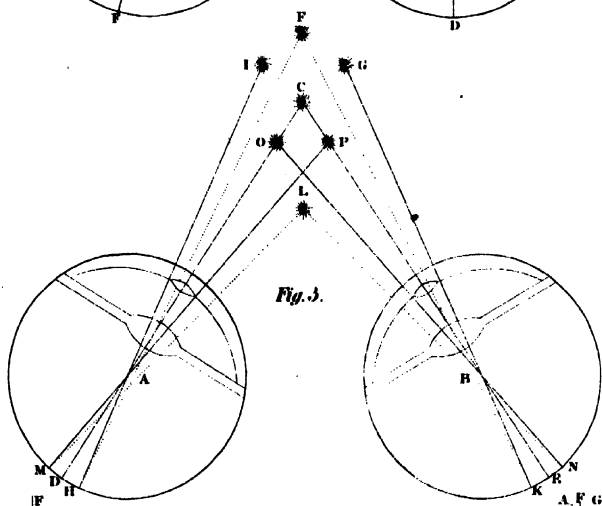
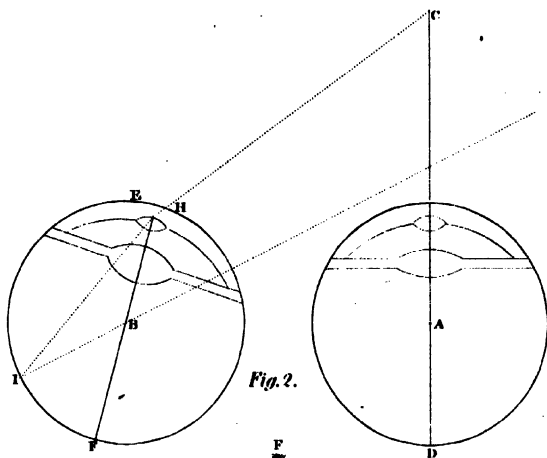
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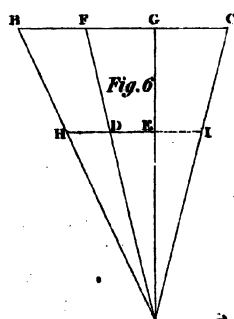
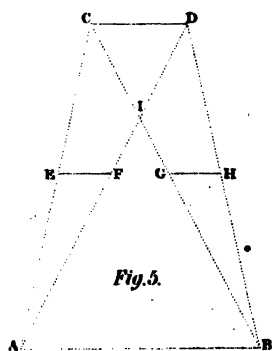
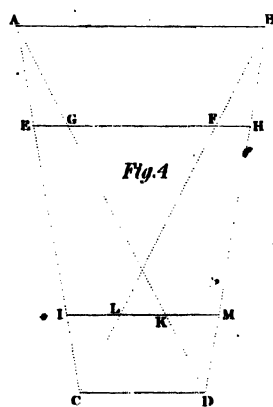
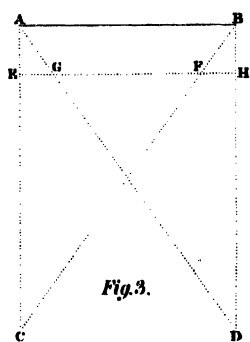
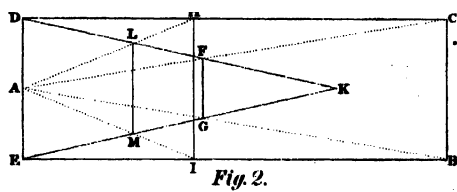
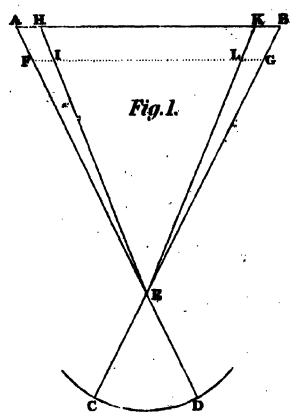
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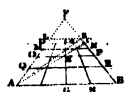


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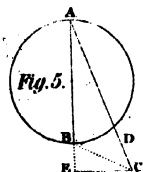


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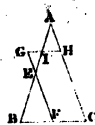


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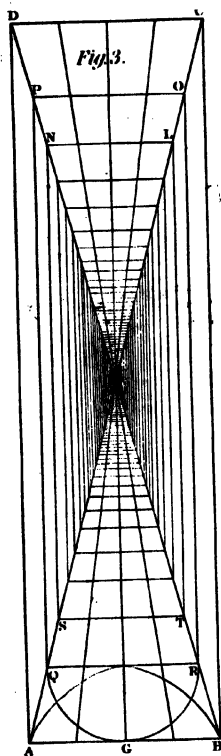


Fig. 3.

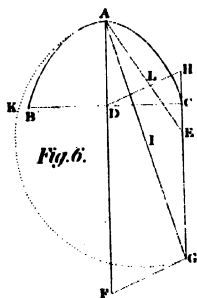


Fig. 6.

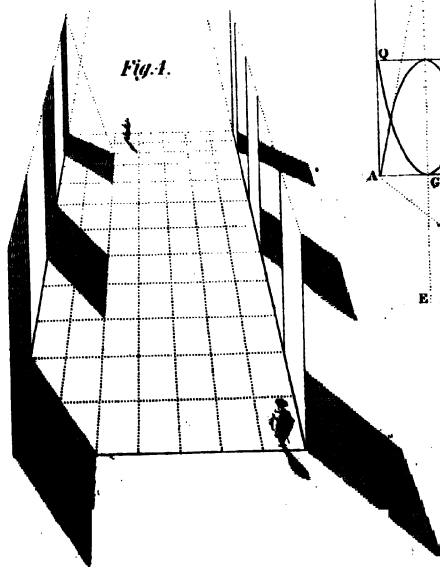


Fig. 1.

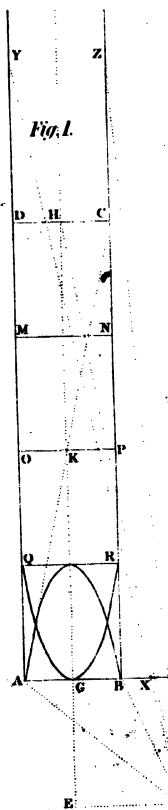


Fig. 4.

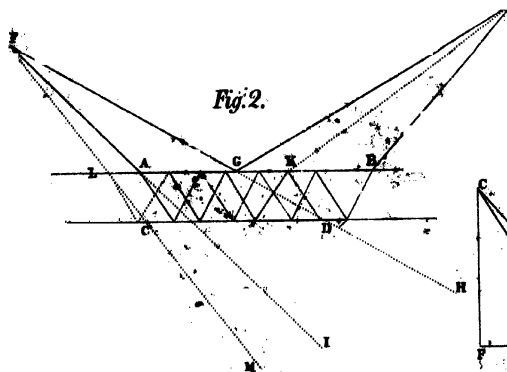


Fig. 2.

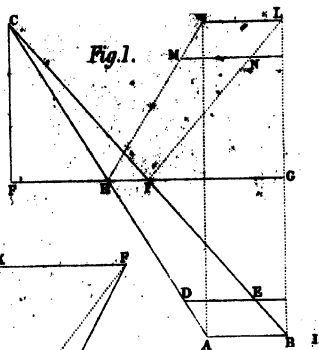


Fig. 1.

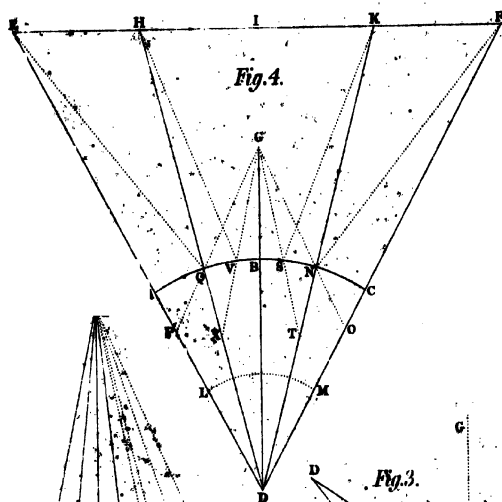


Fig. 4.

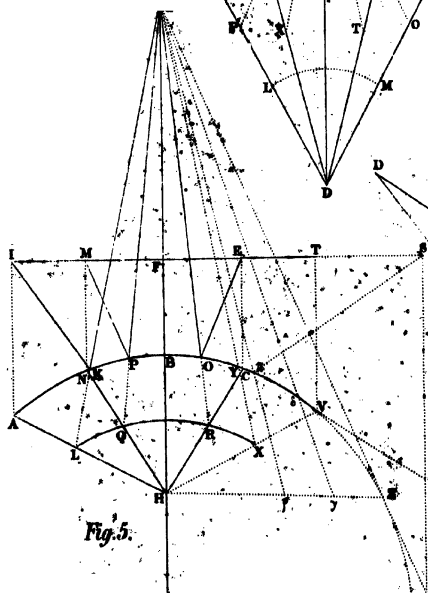


Fig. 5.

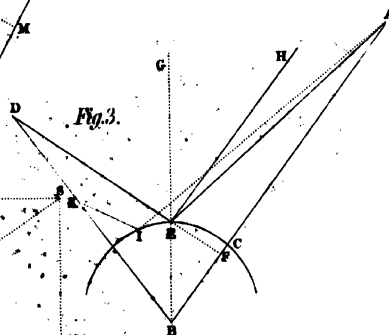


Fig. 3.

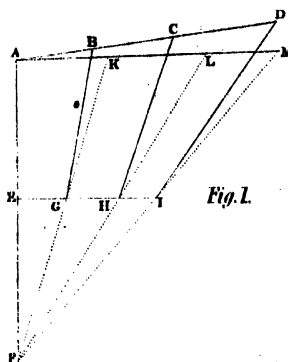


Fig. 1.

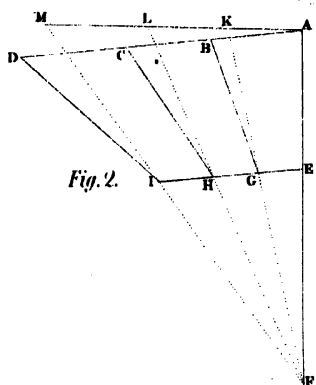


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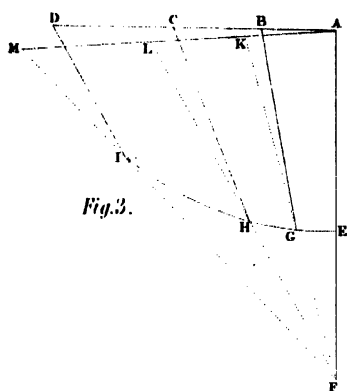


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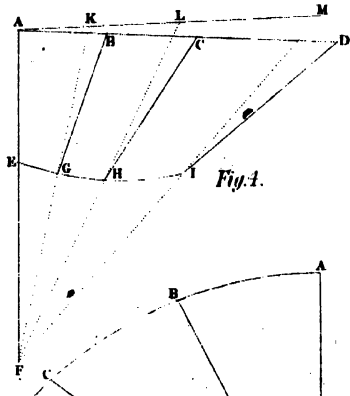


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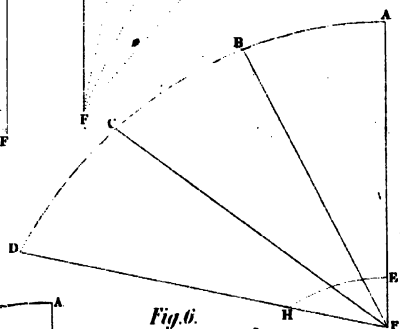


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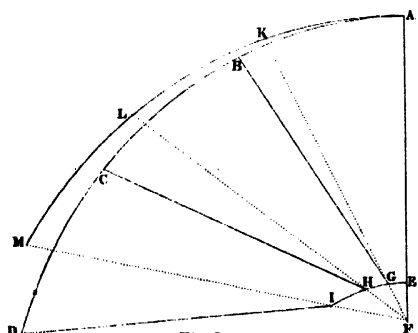
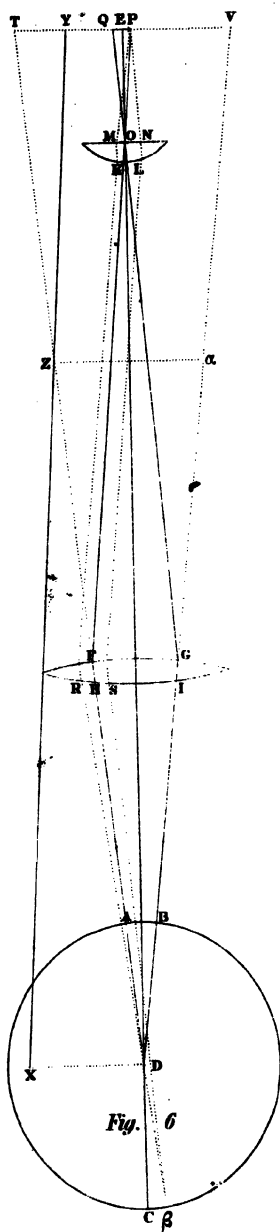
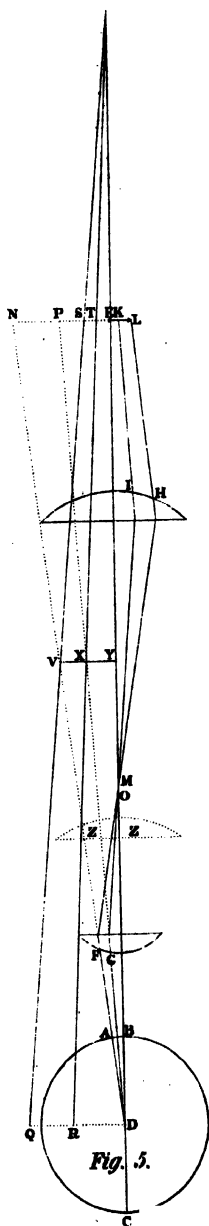
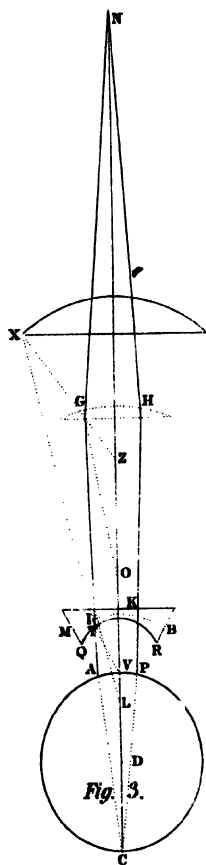
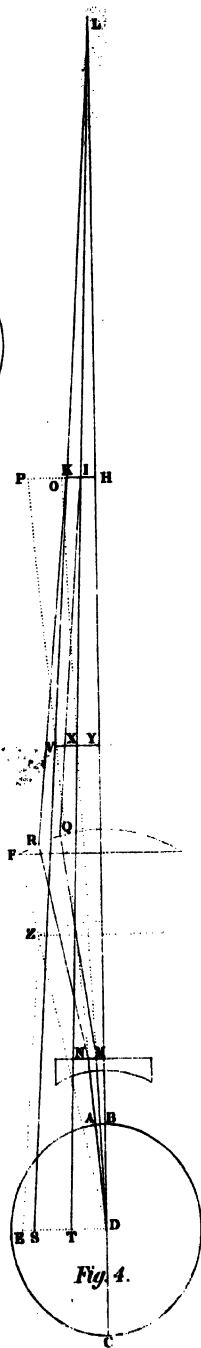
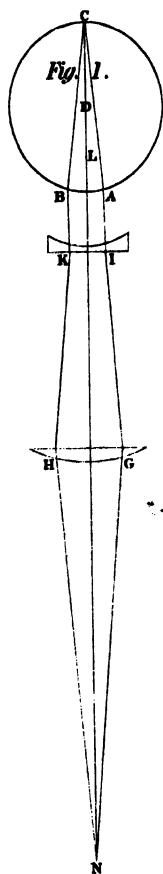
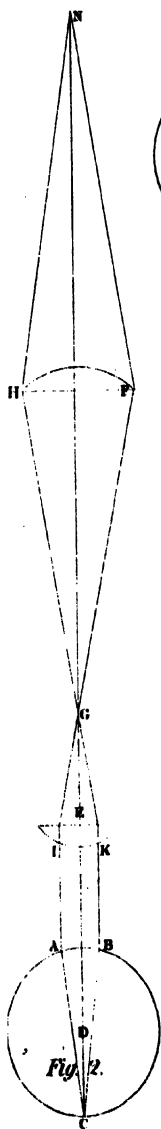


Fig. 5.





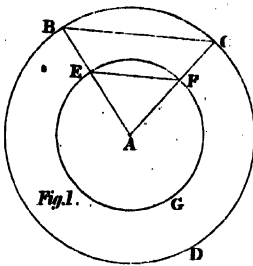


Fig. 1.

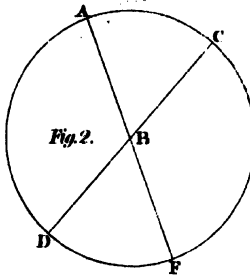


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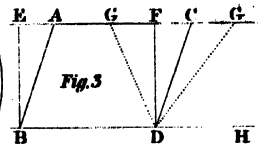


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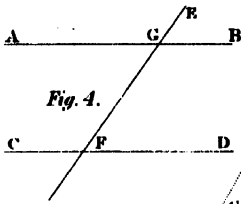


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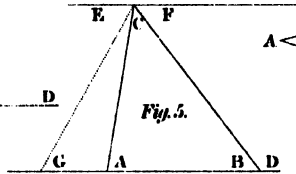


Fig. 5.

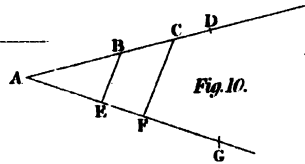


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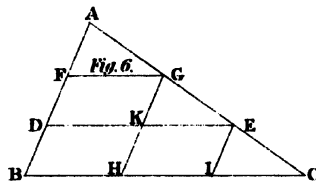


Fig. 6.

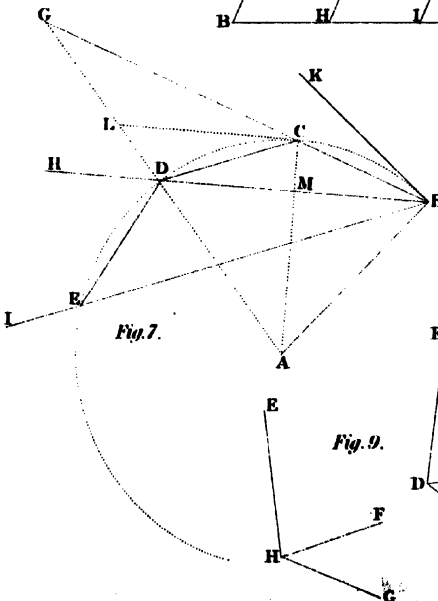


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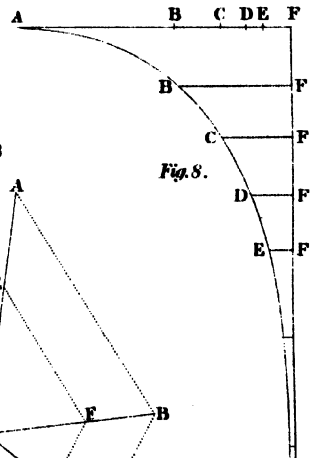


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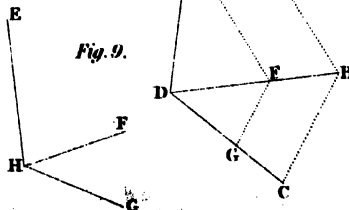
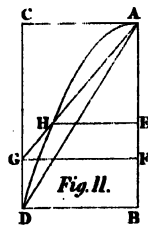
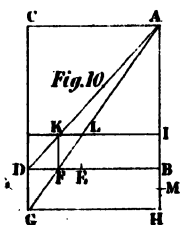
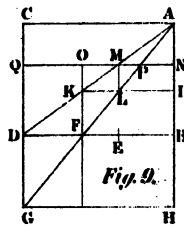
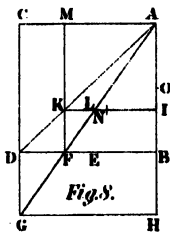
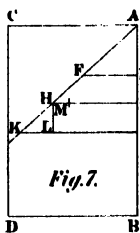
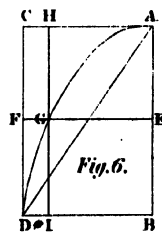
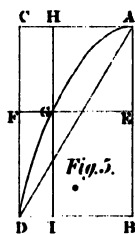
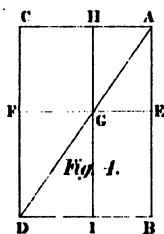
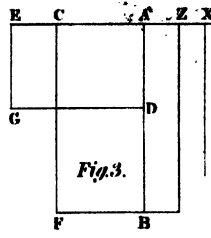
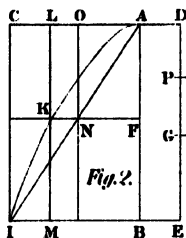
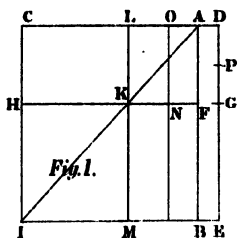
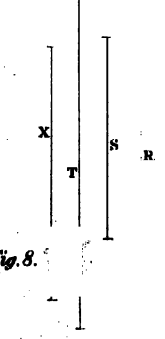
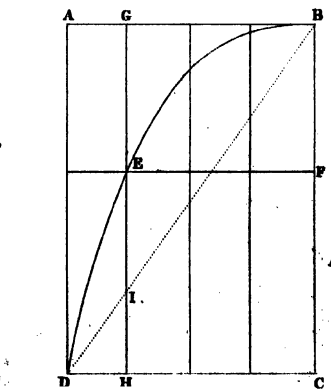
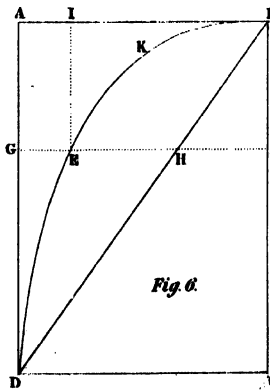
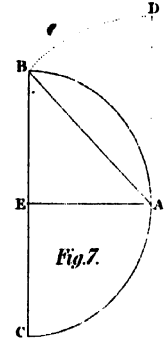
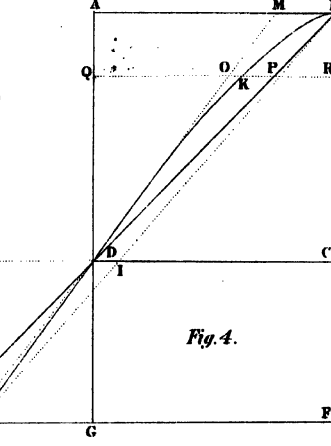
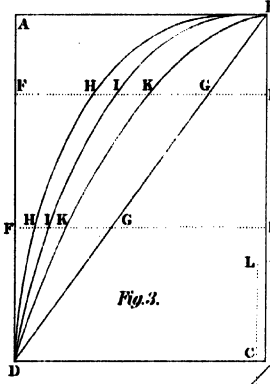
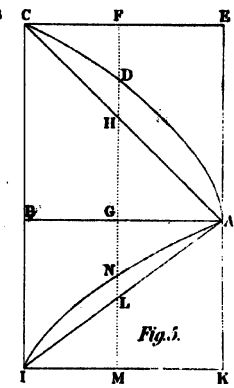
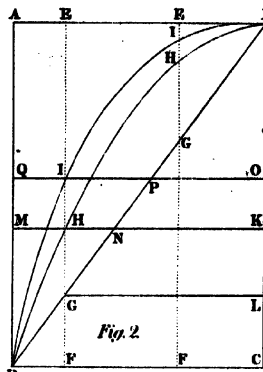
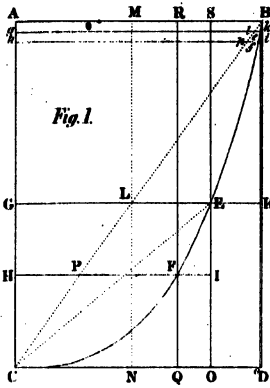
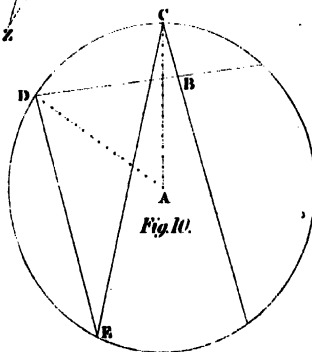
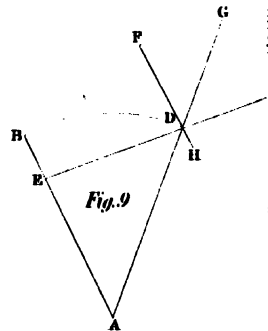
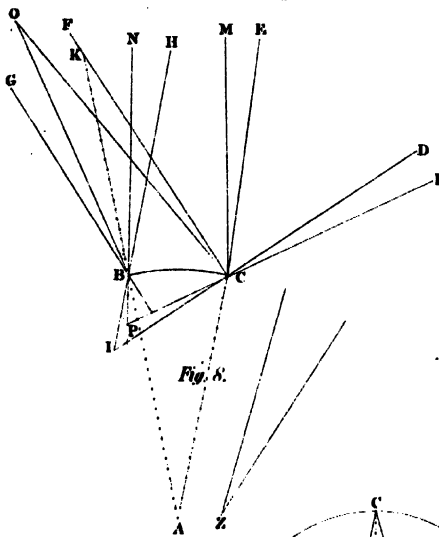
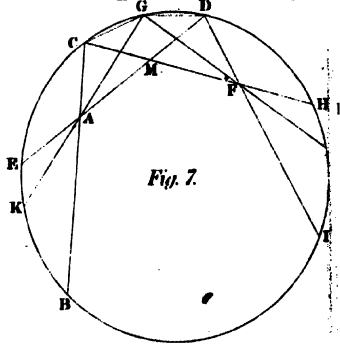
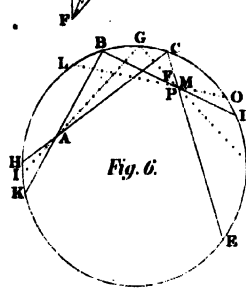
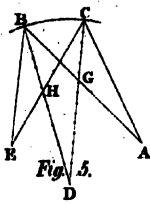
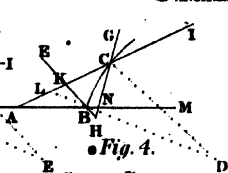
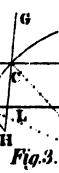
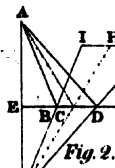
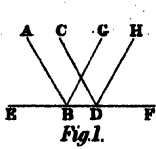


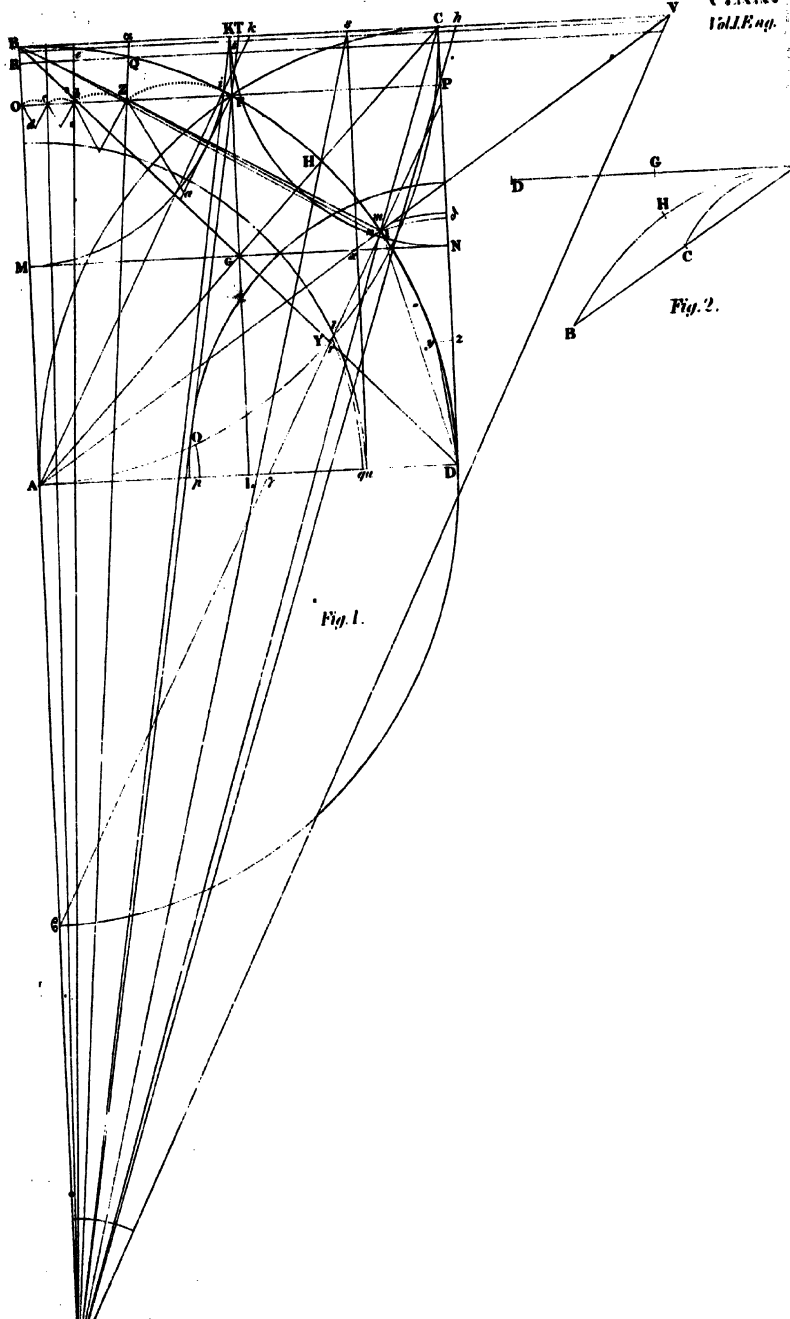
Fig. 9.



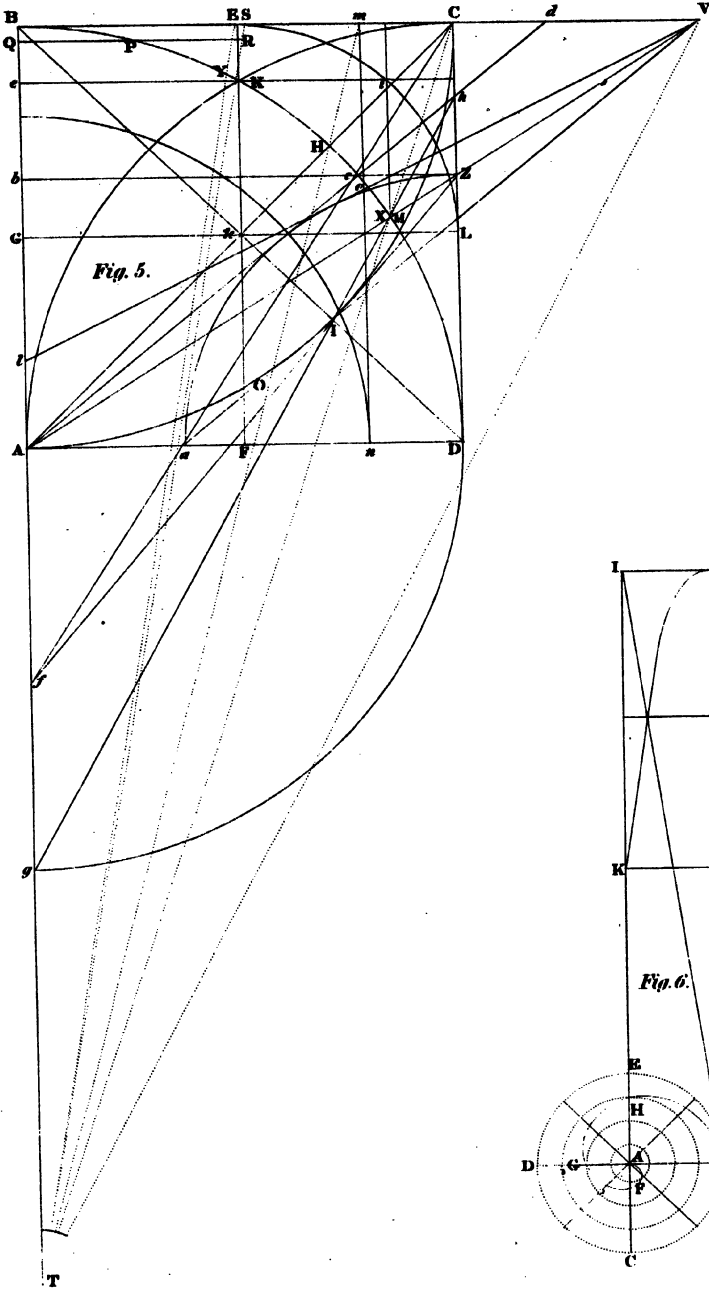


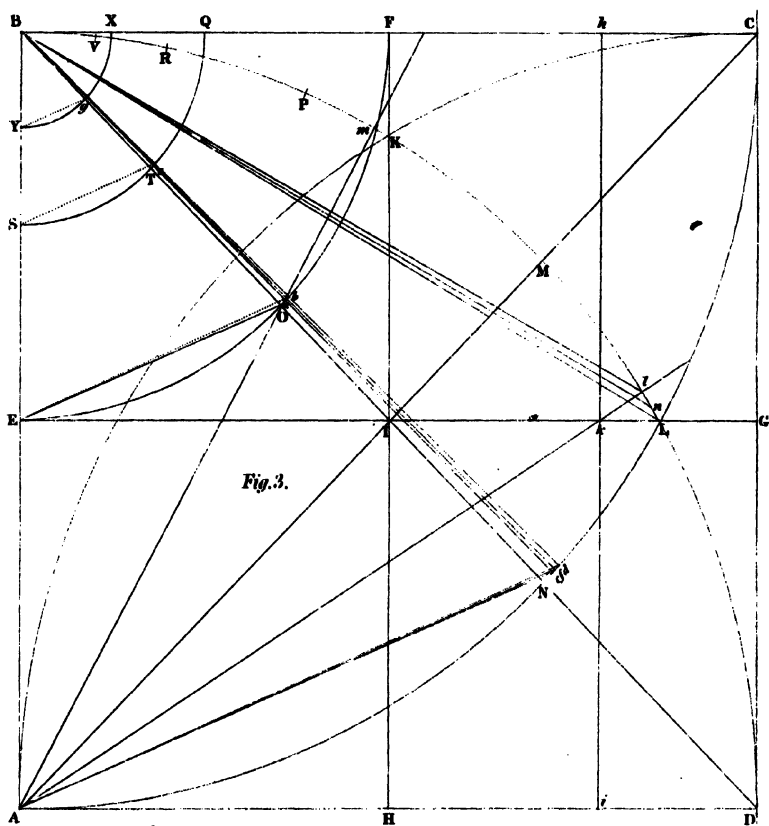


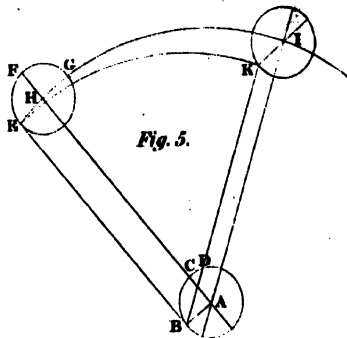
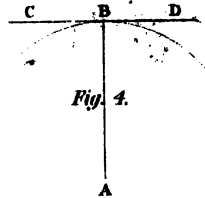
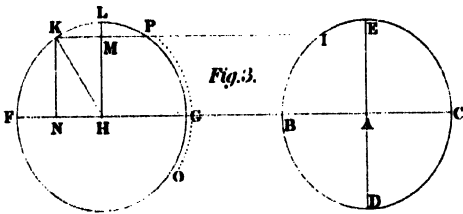
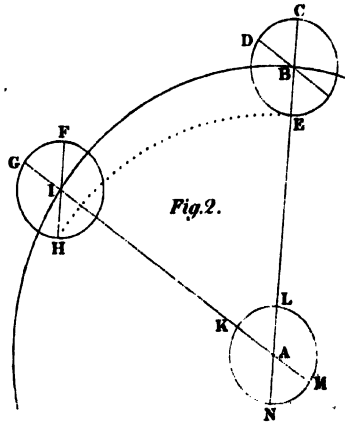
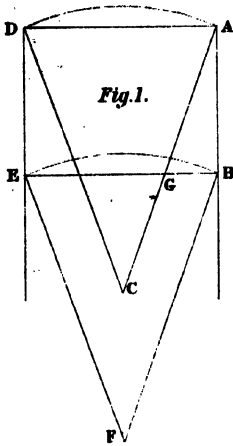


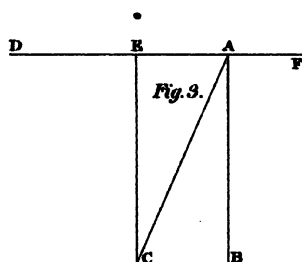
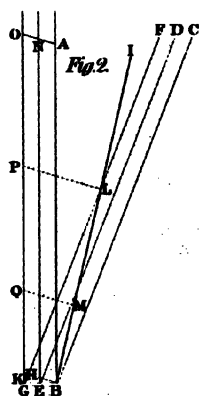
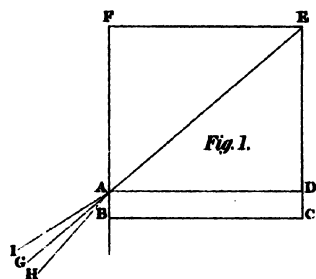


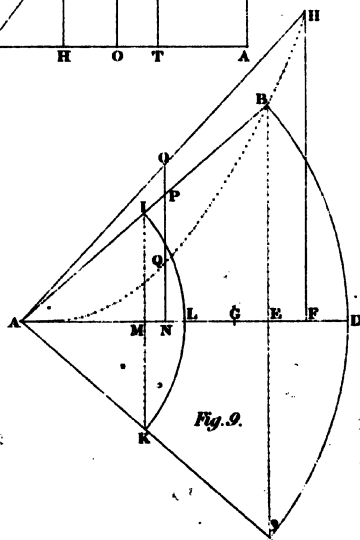
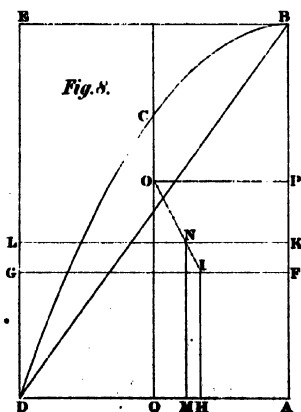
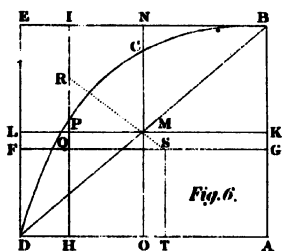
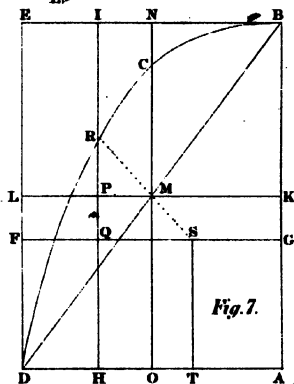
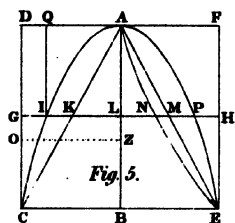
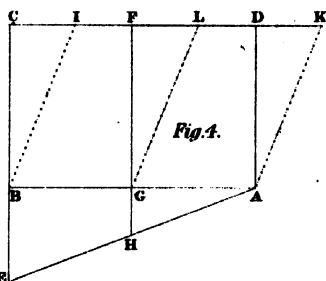
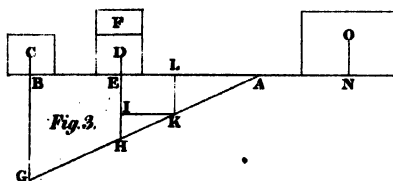
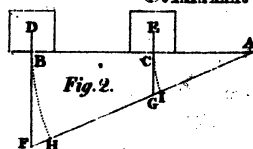
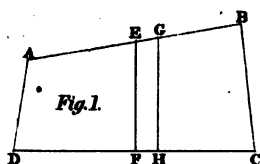


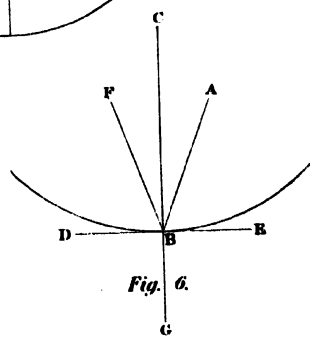
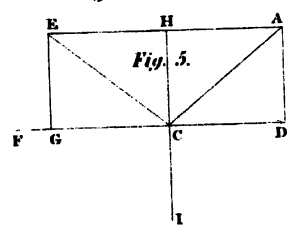
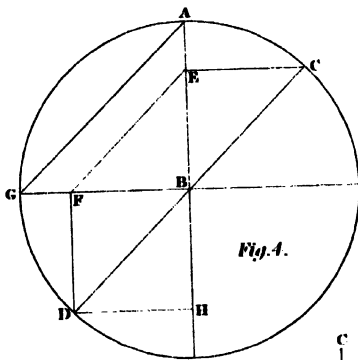
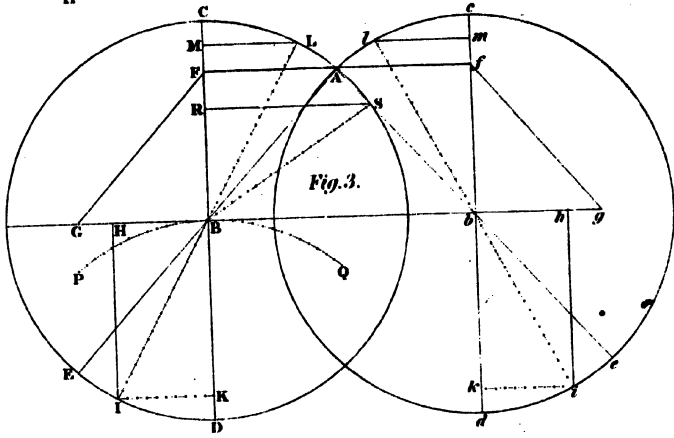
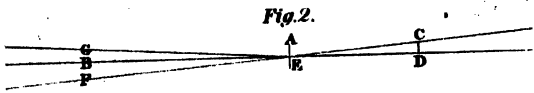
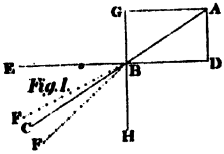


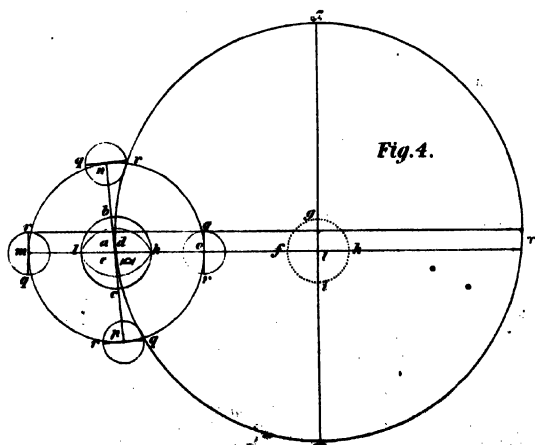
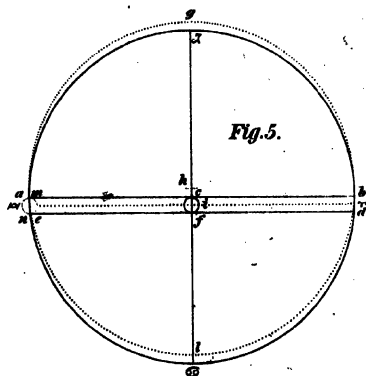
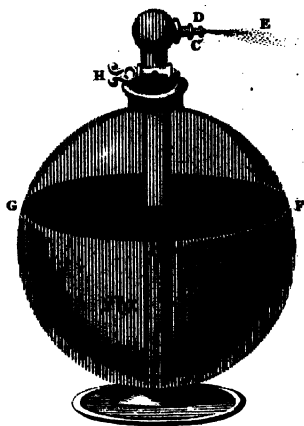
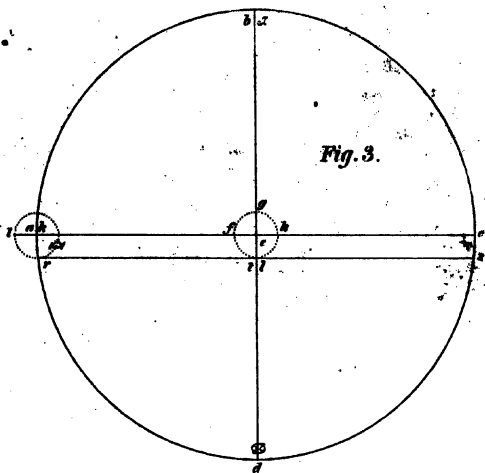












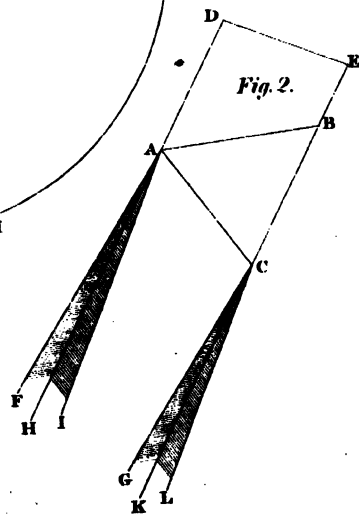
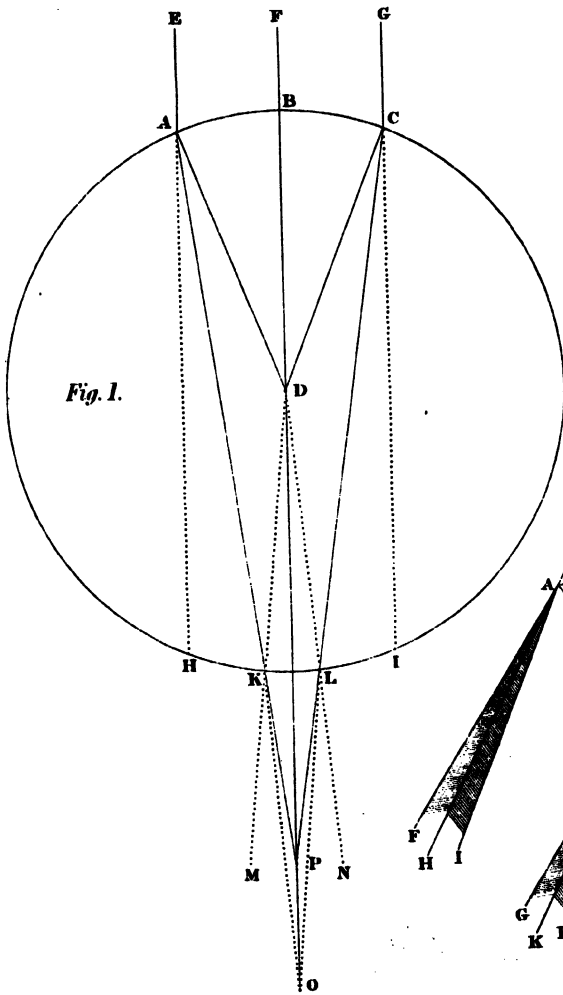


Fig. 3.

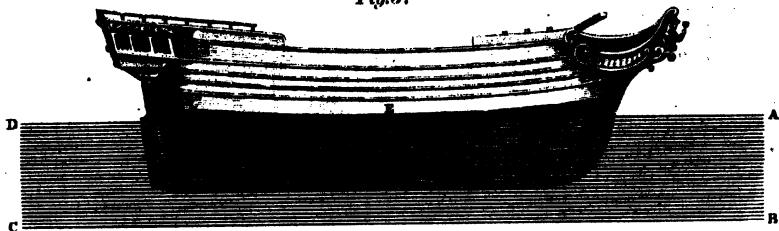


Fig. 2.

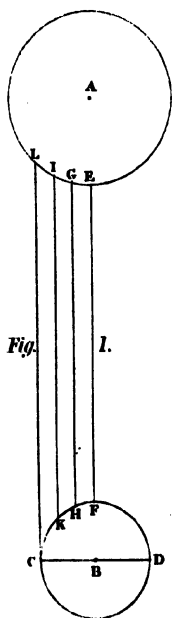


Fig. 1.

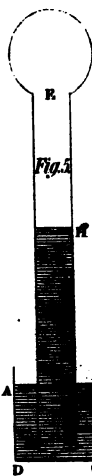


Fig. 5.

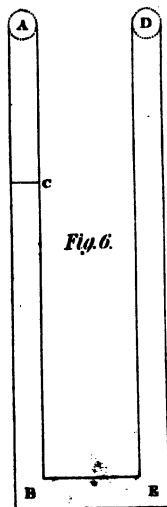


Fig. 6.

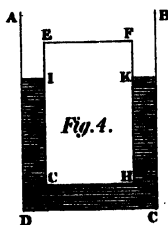


Fig. 4.

Fig. 1.

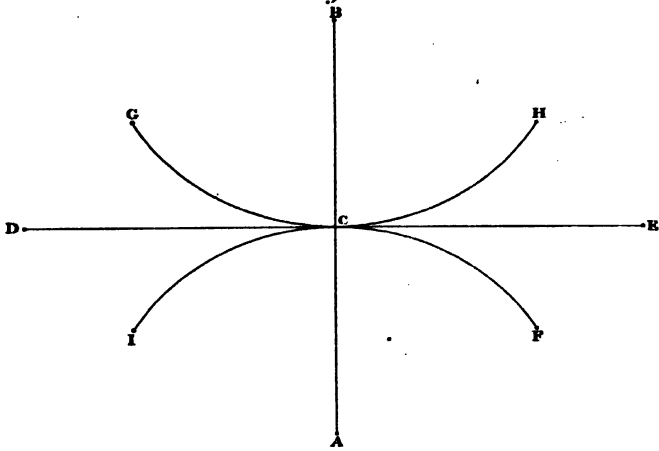
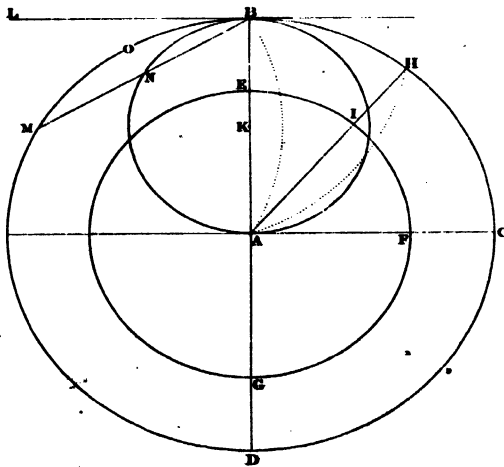
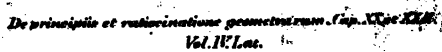
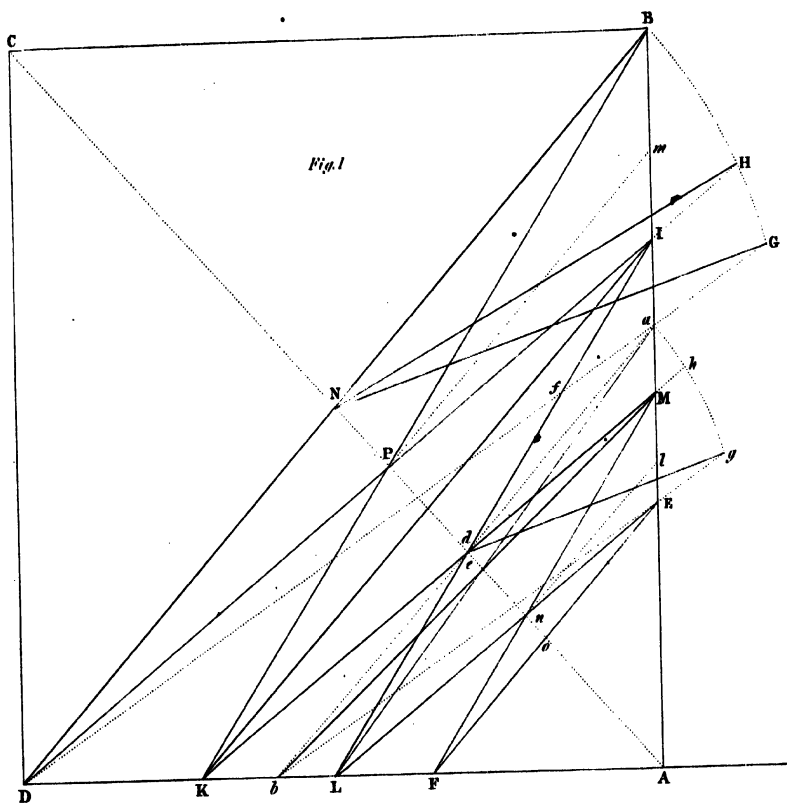


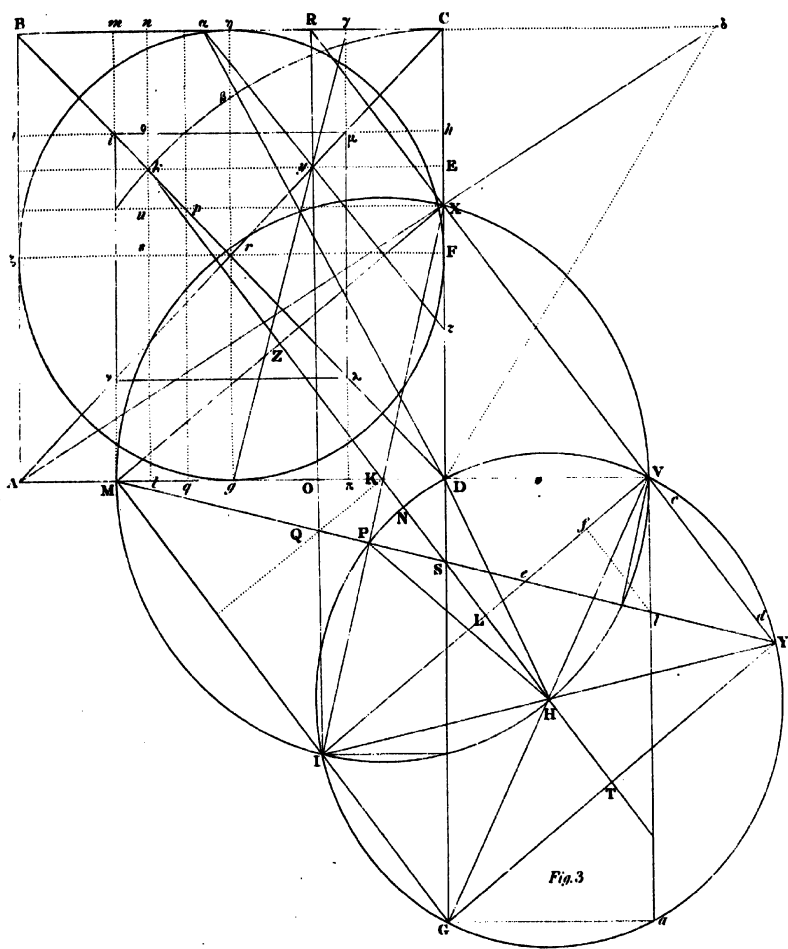
Fig. 2.

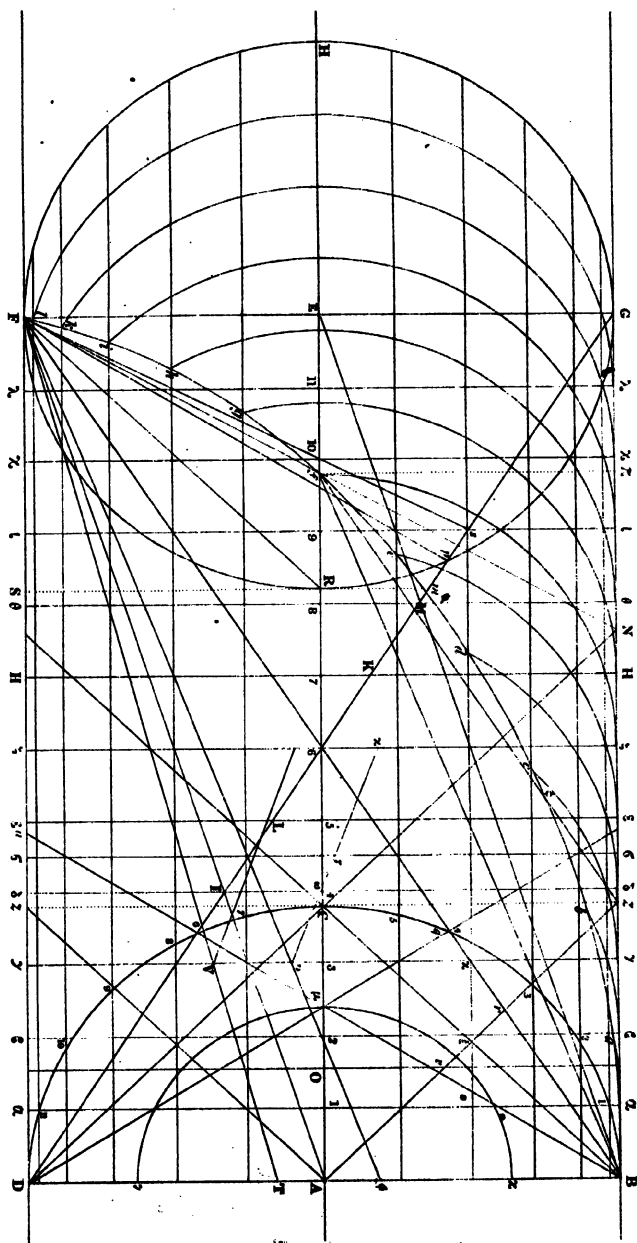


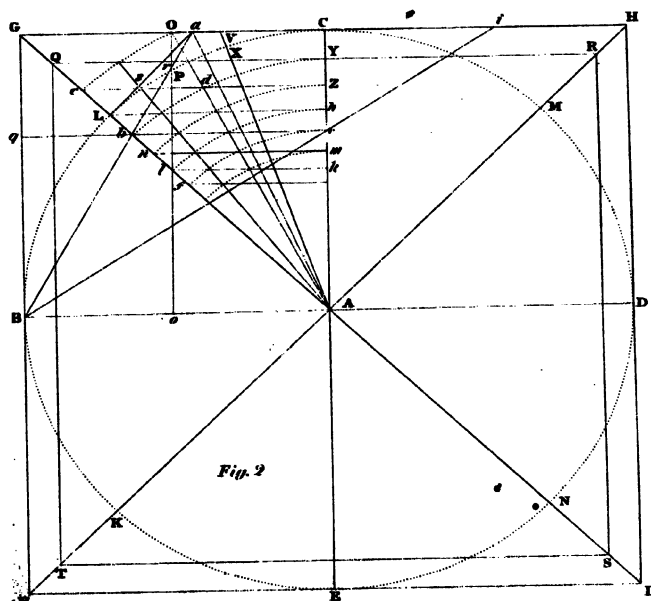
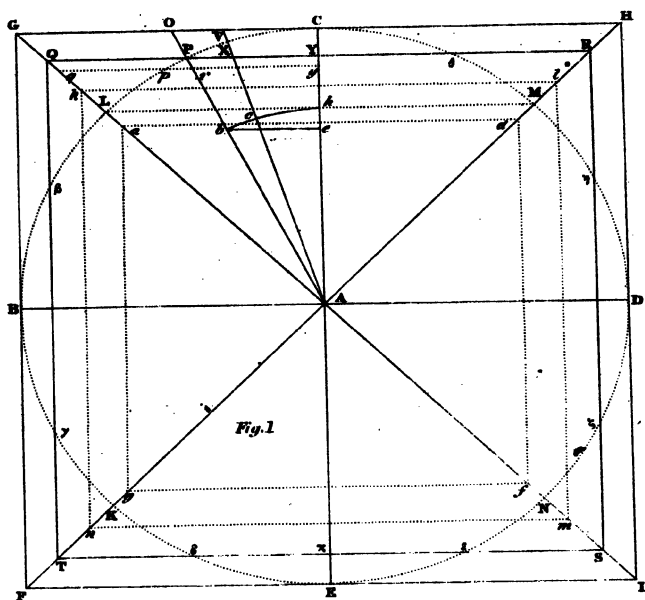


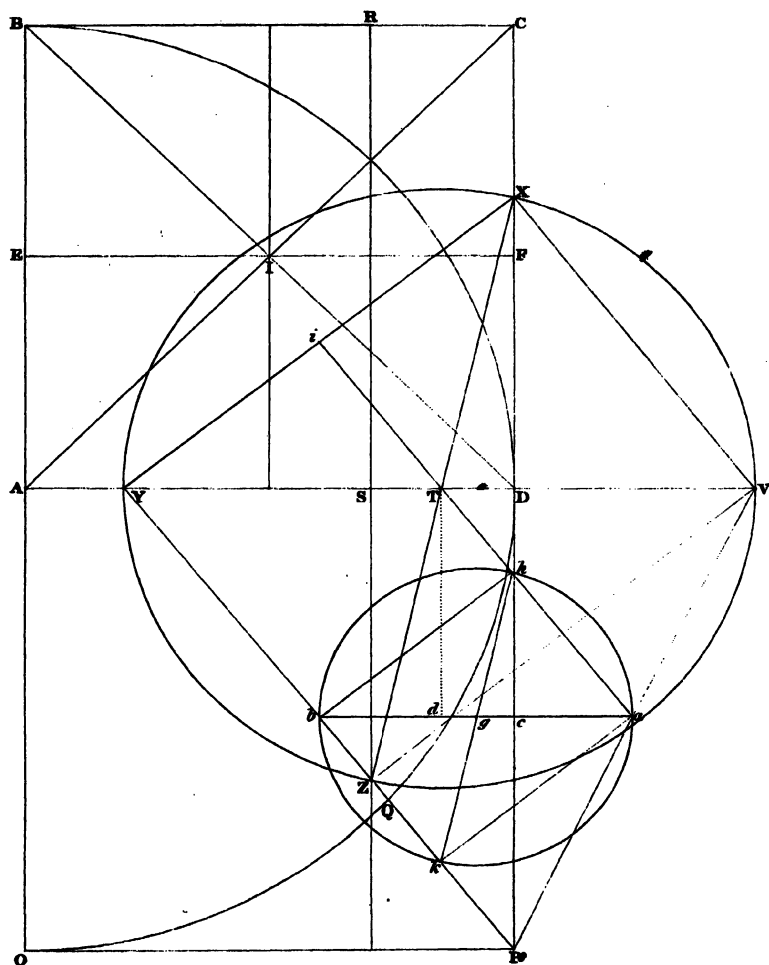












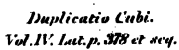


Fig. 1

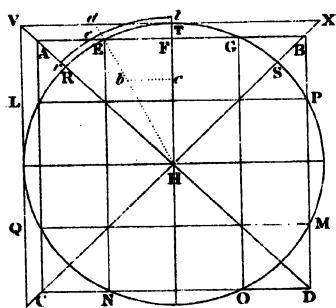
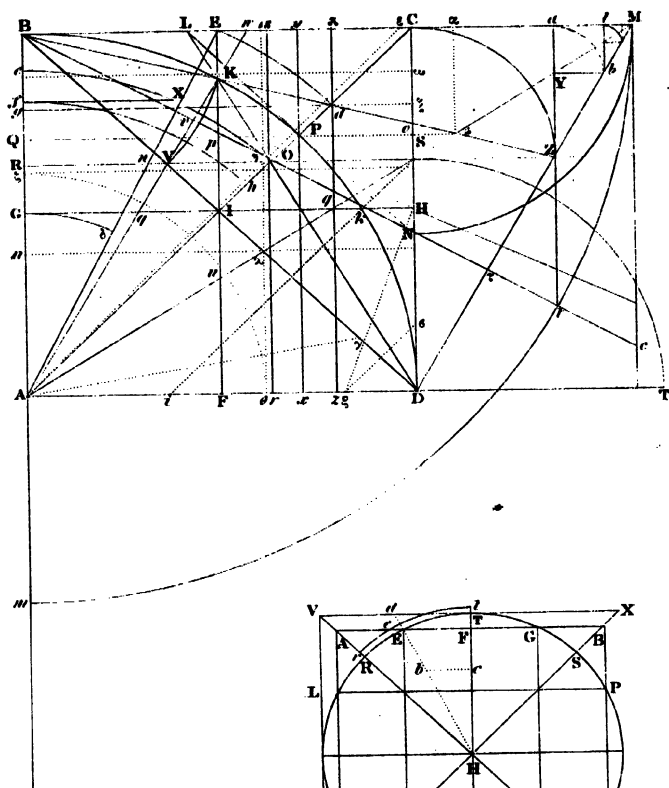
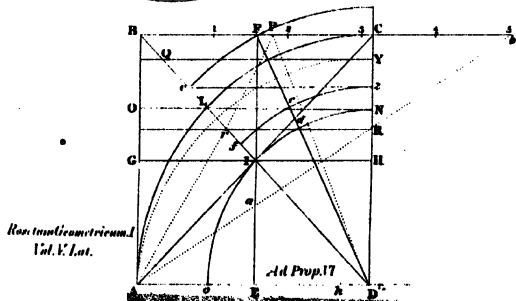
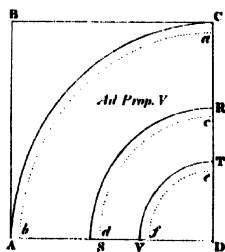
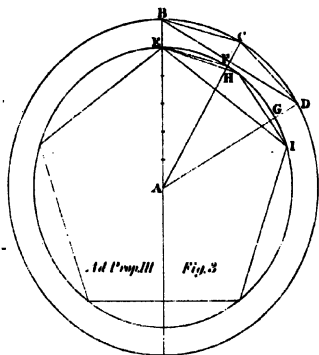
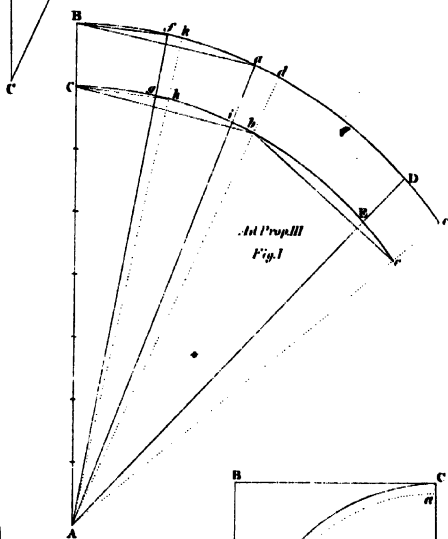
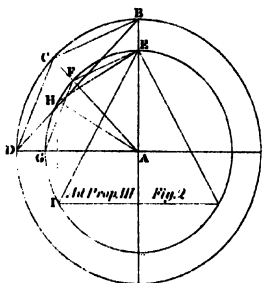
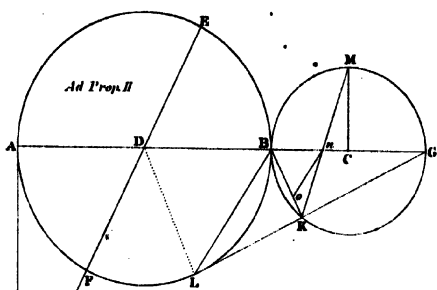
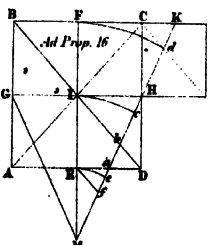
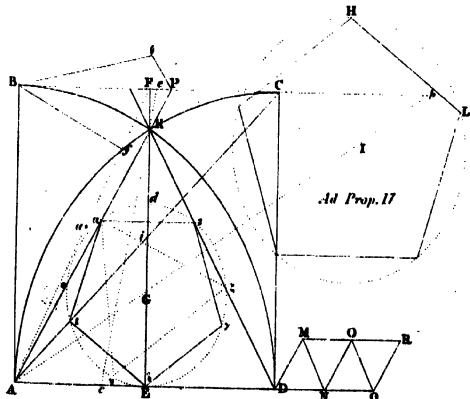
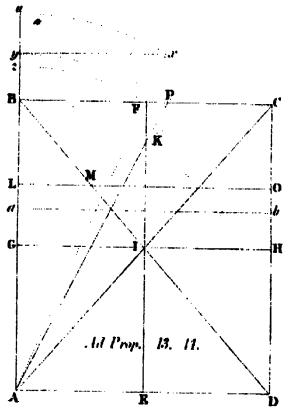
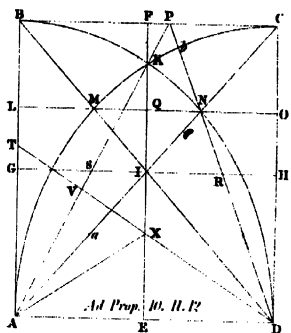
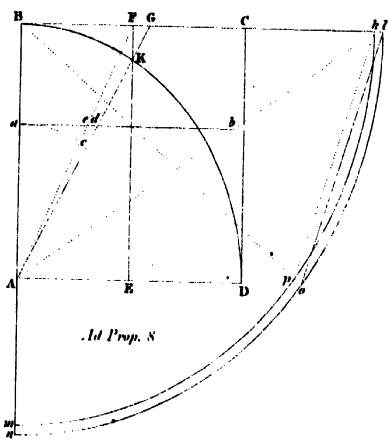
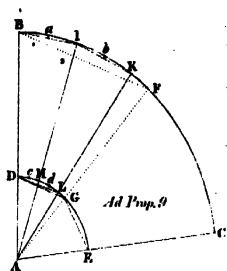
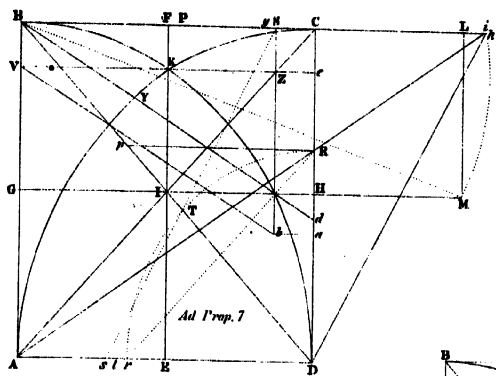
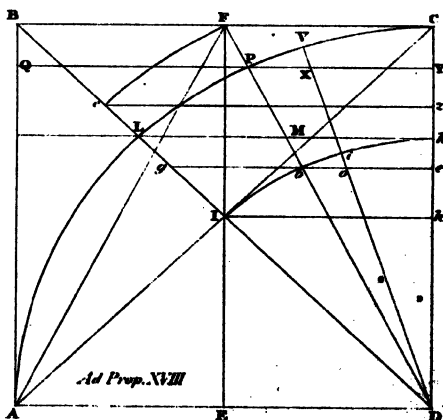
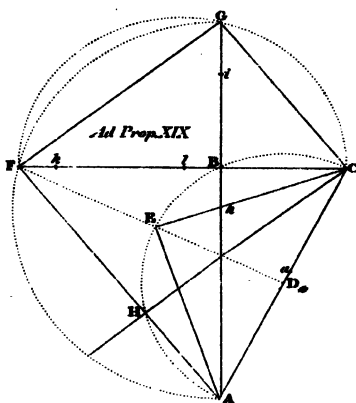
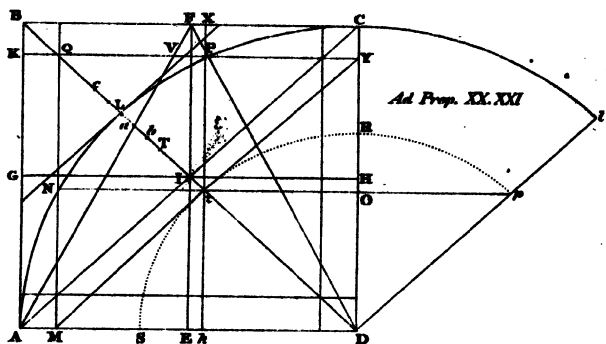
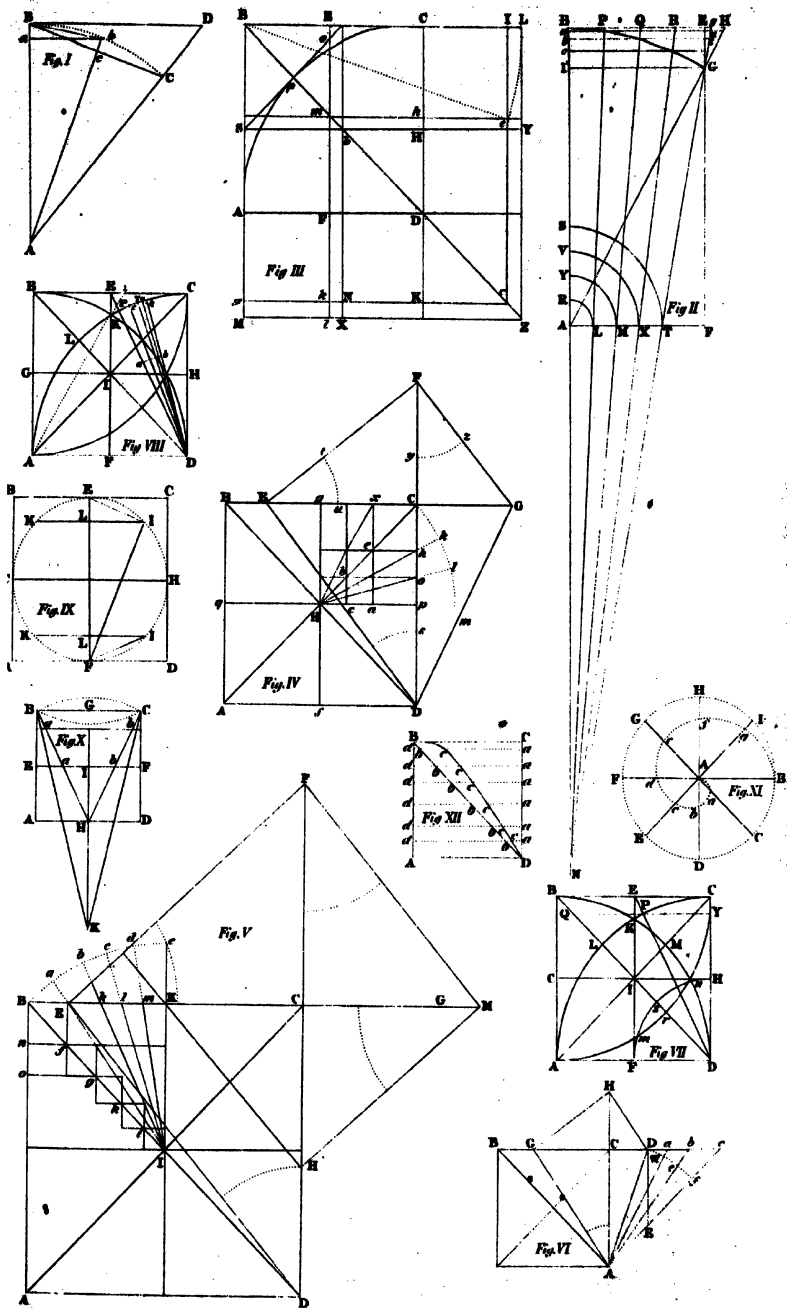


Fig. 2

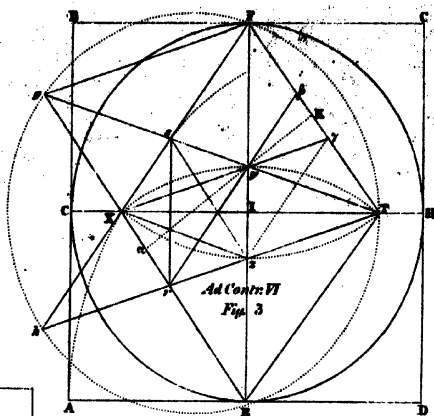
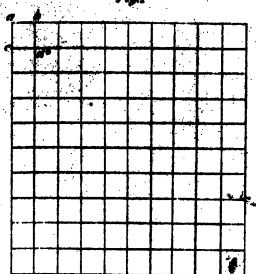




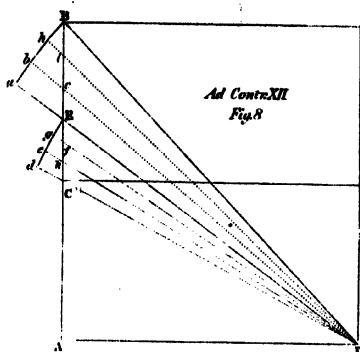




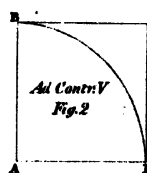
Ad Contru IV
Fig. 1



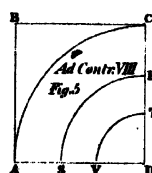
Ad Contru VII
Fig. 3



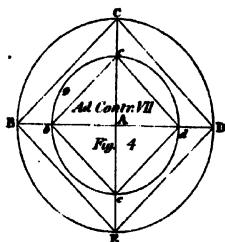
Ad Contru XII
Fig. 8



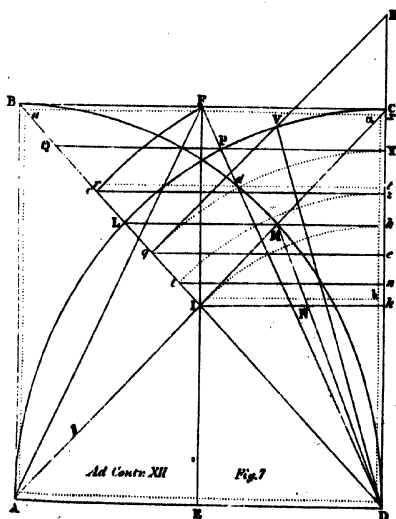
Ad Contru V
Fig. 2



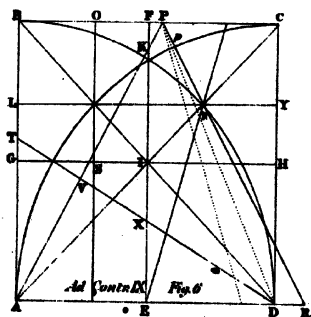
Ad Contru VIII
Fig. 5



Ad Contru VII
Fig. 4



Ad Contru XII
Fig. 7



Ad Contru IX
Fig. 6

